Adoption
— Law of the Kingdom —
Forgotten Doctrine of Mormonism

by
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During the Nauvoo period, the Prophet Joseph Smith began to introduce some of his most trusted disciples to new concepts and a higher understanding and order of the Kingdom of God.[i] As he envisioned it, this new order was *the Celestial Kingdom* of God on Earth — it was the ***earthly counterpart*** of the *Church of the Firstborn*.[ii] On January 6th, 1842, the Prophet wrote in his journal and joyfully expressed his anticipation in the bright prospects for establishing this New Order among the Saints:

Truly this is a day long to be remembered by the Saints of the last days — a day in which the God of heaven has begun to restore the ***ancient order*** *of His kingdom* unto . . . His people — a day in which all things are concurring to bring about the ***completion of the fullness of the Gospel***, *a fullness of the dispensation of dispensations*, even the fullness of times . . . a day in which those things begin to be made manifest, which have been hid *from before the foundation of the world*, and which Jehovah has promised should be made known in His own due time unto His servants, ***to prepare the earth*** *for the return of His glory*, ***even a celestial glory***, and *a kingdom of* ***Priests*** *and* ***kings*** to God and the Lamb, forever, on Mount Zion, and with him the *hundred and forty and four thousand* [D&C 77:11] . . . all of which is to come to pass in the ***restitution of all thing***s. *(HC* 4:492–493)

Essentially, this *"**Ancient Order"** of God's Government* (as it came to be established among the Saints) was an *extended* ***Family Kingdom***. Ultimately it would include all the living Saints in this dispensation,[iii] along with their dead relatives and friends, who had not received an opportunity to except the Gospel during their mortal probation. The dead were to be adopted and sealed as children to their living descendants, who as "Saviors on Mount Zion", had gone into the Temple and redeemed them through vicarious work for the dead.[iv] On the other hand, the living Saints were to be adopted in a line going back to the Prophet Joseph Smith[v] who had received the blessing of Abraham, to be "*the Father of the faithful*" in this dispensation,[vi] thus the Sealing or Adoption did not always follow blood lines.

The Law of the Fulness of the Priesthood

The whole fabric of this Celestial Family Kingdom was *predicated* upon the *ordinances of the Temple*. For a woman entrance into the Family is attained through the *New* and *Everlasting Covenant of Marriage*,[vii] whereby she becomes sealed and subject to her husband, who in righteousness and love will rule over her throughout all time and eternity as a God.[viii] This is not to say that the doctrine of the Kingdom would establish women in a lesser role, or as inferior beings. Quite to the contrary, neither the man or woman can enter into their *exaltation* without the companionship of their mate.[ix] And as far as submission is concerned, the male counterpart of the woman's obligation is to be found in the Law of Adoption, whereby the husband is sealed *as a son* to some faithful Patriarch and his wife, who are themselves already adopted into the Family. Through the covenant of Adoption a man becomes *eternally subject* to his adopted parents, who in righteousness, become to him both God and Goddess. In support of this I cite the following statement which was made by President Young, on November 30th, 1862:

Under the Priesthood which is after the [Order of the] Son of God and the power of an *endless life*, each father ***being a son***, will always ***throughout time*** *and eternity* ***be subject to his father***, as his ***king***, ***dictator***, ***father***, ***Lord***, and ***God***.[x] Each son in his own turn *becomes a* ***father*** and is entitled to *the* ***same obedience***[xi] *from the line of his descendants*. (TPBY 5:11/30/62)

In the economy of Heaven, Adoption is as vital as the marriage covenant. In fact, neither the marriage or adoption covenant is valid independent of the other. A woman cannot legitimately be sealed to a man *who is not himself already sealed into the* ***Family*** by *Adoption*. On the other hand, in order to be adopted, a man must find two parents who are themselves already married in the New and Everlasting Covenant.

Together both the Marriage and Adoption Covenant become the means of creating *a new form of human government* — a government which the Prophet Joseph Smith described as *"****a Perfect Law of Theocracy****"*. The governing power in this *theocratic order* is vested in the hands of parents, who hold the *Fulness of the* ***Patriarchal Priesthood***. Through the viable authority of this Priesthood parents stand ***as God*** to their own *Family Kingdom*, holding all the Keys to administer "Endless Lives"[xii] to their sons and daughters. It was this Priesthood and theocratic Government to which the Prophet referred when he made the following statement:

Those holding the ***fulness*** *of the Melchizedek Priesthood* are ***kings*** and ***priests*** *of the Most High God*, holding the ***keys of power and blessings***. In fact, that Priesthood is a ***perfect law of theocracy***, and *stands as* ***God*** *to give* ***laws*** *to the people*, administering ***endless lives*** to the sons and daughters of Adam. (*HC* 5:555; *TPJS* 322; *WJS* 244)

Some time between July 5th, and November 26th, 1835, the Prophet dictated the following statement to William W. Phelps, who recorded it in the Egyptian Alphabet and Grammar:

Patriarchal government or authority; a land governed according to the pattern or order given to the Patriarchs or fathers, rules and laws of a government administered by the direction of Heaven or God. A people living under the laws of the gospel: or that law by which they may be sanctified and see the face of God (Egyptian Alphabet and Grammar, to be published in forthcoming issue of *Doctrine of the Priesthood*)

Parley P. Pratt eloquently describes the Patriarchal nature of a *Celestial Theocracy*[xiii] in the following language:

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead *(if quickened by the celestial glory)* restores him to life with all his bodily and mental powers and faculties, and consequently *associates him with his* ***family***, ***friends***, *and kindred,* as one of the necessary links of the chain which ***connects*** the great and ***royal family of heaven and earth***, in *one eternal bond* of kindred affection, and association.

The order of God's government, both ***in time*** *and in eternity, is* ***patriarchal:*** *that is — it is a* ***fatherly government***.[xiv] Each father who is raised from the dead and made a partaker of the *celestial glory* ***in its fulness***, will hold *lawful* ***jurisdiction*** *over his own children*, and *over* ***all the families*** *which spring of them* to all generations, forever and ever.

We talk, in this ignorant age, of *children becoming '**of age**,'* as it is called; and we consider when they are '***of age***' they are free from the authority of their father. But ***no such rule*** *is known* ***in the celestial law*** and organization, ***either here or hereafter***.[xv] By that law *a son is* ***subject*** *to his father* ***forever*** *and* ***ever***, *worlds without end*.

Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him till death shall separate.

But in the celestial order it is not so, for the plainest of all reasons: viz, ***the celestial order*** is *an order of eternal life*, it knows no death, and consequently *makes no provision for any*. Therefore *all its covenants and contracts* ***are eternal*** in their duration, and calculated *to* ***bind*** *the several members of* ***a family*** in *one eternal* ***union***. (*The Prophet* Vol. 1, No. XLI, March 1st, 1845, 1–2; *Millennial Star* Vol. 5 (May 1845) 189–194)

The coveted prize to be gained through Adoption and Eternal Marriage is ***Heirship*** and ***Exaltation*** in the highest degree of Celestial glory. *Heirship* in the Kingdom of God requires that a man become a ***legitimate*** *son* through ***Adoption***,[xvi] and ***Exaltation*** can only be obtained as *the fruit of Eternal Marriage*.[xvii] Sons who are born under the Covenant are *Legal Heirs* by birth; however *even a* ***blood son*** must come under the ***Oath*** and ***Covenant of the Priesthood***, by receiving ***the law*** as administered in the ordinances. But in and of itself, even this does not fulfill the requirement. The blessings of Heirship and Exaltation require more than a mere marriage or adoption ceremony and the accompanying paperwork as done in the Temple. Indeed, the blessings of the Kingdom are strictly reserved for those who keep their Covenants. One of the Prophet's revelations perfectly expresses this concept:

There is ***a law, irrevocably decreed*** *in heaven* before the foundations of this world, *upon which* ***all blessings*** *are* ***predicated*** — And when we obtain any blessing from God, it is by ***obedience*** *to* ***that law*** *upon which it is predicated*. (D&C 130:20–21)

On June 11th, 1843, the Prophet stated:

Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, *are not to be altered* ***or changed***. *All must be saved on the same principles*. . . . . If a man gets a *Fullness of the Priesthood* of God he has to get it in the same way that Jesus Christ obtained it, and that was b*y keeping* ***all*** *the commandments* and ***obeying*** *all the ordinances* of the *house of the Lord*.

Where there is no change of priesthood, there is no change of ordinances, [so] says Paul . . . . . .

All men who become *heirs of God* and *joint heirs with Jesus Christ* ***will have to receive*** *the fulness of the ordinances of his* ***kingdom***; and those who will not receive ***all*** *the ordinances* will come short of the fullness of that glory, *if they do not lose the whole*. (*HC* 5:423–424; *TPJS* 308–309)

The Prophet struggled for a number of years in attempting to prepare the minds of the Saints to receive *the Celestial law*. In this he met with many frustrating failures and setbacks. No doubt, it was these exasperating experiences which came to mind, when he was led to make the following statement:

The question is frequently asked, "Can we not be saved without going through with *all those ordinances,* &c.?" I would answer, **No**, *not the fulness of salvation*. Jesus said, "There are many mansions in my Father's house, and I will go and prepared a place for you." *House* here named should have been translated kingdom; and any person who is exalted to the ***highest mansion*** *has to abide a* ***celestial law***, and *the* ***whole law too***.

But there has been a *great difficulty* in getting anything *into the heads of this generation*. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. *Even the Saints are slow to understand*.

I have tried for *a number of years* to get *the minds of the Saints* prepared to receive ***the things of God***; but we frequently see some of them, after suffering all they have for the work of God, will *fly to pieces like glass* as soon as anything comes that is contrary to *their* ***traditions***: they cannot stand the fire at all. How many will be able to *abide a* ***celestial law***, and go through and *receive their* ***exaltation***, I am unable to say, *as many are called, but* ***few are chosen***. (*HC* 6:184–185; *TPJS* 331; *WJS* 319)

It was this matter of obedience to the "***Celestial Law***" that the Prophet was referring to, when on October 15th, 1843, he made the following statement:

It is one thing to ***see*** the kingdom of God and another thing to ***enter*** into it. We must have *a change of heart to* ***see*** the kingdom of God, and ***subscribe [to] the articles*** *of* ***adoption***[xviii] *to enter therein*. (*HC* 6:58; *TPJS* 328; *WJS* 256)

The "Articles of Adoption" to which a man must subscribe in order to enter into the "Kingdom of God" are basicly the same as those to which the woman must subscribe in the New and Everlasting Covenant of Marriage. In both cases, the blessings of "Heirship in the Kingdom" are predicated upon *obedience* to the same law — a *Principl*e which the Prophet dubbed as *"**the Law of the Fulness of the Priesthood**"*. Jesus often spoke of this Principle in his parables:[xix]

The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, *went and sold* ***all that he had***, *and bought it*. (Matt. 13:45–46)

He that loveth ***father*** *or* ***mother*** *more than me* ***is not worthy*** *of me;* and *he that loveth* ***son*** or ***daughter*** *more than me* ***is not worthy*** *of me*. And he that taketh not his cross, *and followeth after me*, ***is not worthy of me***. *He that findeth his life* ***shall lose it****: and he that loseth his life* ***for my sake*** *shall find it.* (Matt 10:37–39)

Good Master, what good thing shall I do, that I may have eternal life? . . . . . Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and ***come and follow me***. . . . . And every *one that hath forsaken* ***houses****, or* ***brethren****, or* ***sisters****, or* ***father***, *or* ***mother****, or* ***wife****, or* ***children****, or* ***lands****, for my name's sake, shall receive* **an** ***hundred-fold***, and shall ***inherit*** *everlasting life*." (Matt 19:16, 21–22, 29)

Every ***kingdom*** *divided against itself is brought to desolation*; and every city or ***house*** *divided against itself* ***shall not stand*** . . . . . *He that is not with me* ***is against me***; and *he that gathereth not with me* ***scattereth abroad***. (Matt: 12:25, 30)

The Prophet Joseph Smith expressed the same doctrine in the following words:

The sacrifice required of Abraham in the ***offering up*** *of Isaac*, shows that if a man would ***attain*** to the *keys of the kingdom* of an endless life; *he must sacrifice* ***all things****.* (*HC* 5:555; *TPJS* 322; *WJS* 244)

In the Adoption Covenant, it was required that the son consecrate ***his whole being*** *to his* ***father*** *and* ***mother*** — and not only himself, but also his wife, his children, his *time* and *talents* and all that he *did* ***or ever would possess***. All of these were to be consecrated throughout *Time* and *Eternity,* to the Kingdom of his Father and God. Thus, in the *Celestial Order*, *no man is fit to become a Father* ***until*** *he* ***first*** *learns to be a* ***Son***,[xx] and this knowledge and virtue can only be gained through *"the things which he suffers"*[xxi] *during the time of his probation*. As President Young expressed it:

no person ***is fit*** to be *a ruler* ***until*** *he can be* ***ruled***; *no one* ***is fit*** to be *the Lord of all* ***until*** he has ***submitted*** himself to be ***servant of all***.[xxii] (*JD* 15:220–221)

This same consecration of *Total Commitment* is also required of the woman in the marriage covenant to her husband. In ***both cases*** it is *a complete unreserved giving of self*. The great undergirding and overriding principle to be understood is ***union*** — perfect ***celestial union*** and *harmony*. The nature of the covenant and the enormity of the commitment and sacrifice is such, that it can only be entered into and kept through *perfect* ***love*** *and* ***respect***.[xxiii] Through this covenant the dying prayer of the Lord Jesus Christ was to be realized in the lives of the Saints. The Lord prayed for his disciples, that they would be ***one*** *with each other*, ***even as*** *Jesus and his Father were* ***one*** [xxiv] and "if yea are not one", saith the Lord, "yea are not mine".[xxv] This was the Principle which Parley P. Pratt was teaching when he made the following statement:

To illustrate this principle we have a beautiful and plain precedent — Jesus Christ and his Father ***continue*** *to be one* in their affection and *union* ***since*** *he rose from the dead*, and he ***still yields obedience*** *to the commands of his* ***Father***, and has also revealed that *he will continue to do so*, when he has put down death, and all rule, and authority, and power. "Then shall the Son also be subject to the Father."

We hear nothing in all this subject about Jesus Christ ever *being* ***'of age'***, so as to be free from all further *obligation* to ***obey*** *his* ***Father****;* but on the contrary, it is clearly revealed that *he will* ***always be subject*** *to him*.

Now this same Jesus prayed to his Father, as testified to by the Apostle John — That *his disciples, and those who believed on their words, might be one,* ***even as Christ and his Father are one***.[xxvi] *Not only one with God and Christ*, but ***also*** *one with each other* ***in the same manner***, and in *the* ***same sense*** that they were one. (*The Prophet* Vol. 1, No. XLI, March 1st, 1845 p. 1–2; *Millennial Star* Vol. 5 (May 1845) 189–194)

The above discussion is but a peep through the key-hole at the most dynamic and significant principle ever taught by the Prophet. Like an umbrella it enveloped and preoccupied his mind, spreading its broad canopy of influence over all that he did and taught during the Nauvoo period.[xxvii] More than anything else, this principle was the cause of apostasy among High ranking officials in the Church[xxviii] — ultimately it led to the Prophets's death, just as it did with Jesus.[xxix] A clear understanding of this *Principle* will do more to explain the Prophet's ***actions*** *and* ***conduct***[xxx] than any other single factor. It is the overriding and undergirding principle which will turn ***all*** the apparent and unexplained *minuses* in the Prophet's History into ***plusses***. It is at the heart of the Prophet's heretofore unexplained tendency to grasp for power.[xxxi] It is the ***Strongest Doctrine***[xxxii] — the ***Greatest Principle*** — it is *the most* ***Christ-like doctrine*** *ever revealed* to man on the Earth. And just so, it will be the last to be understood and lived by the Saints. In its ***celestial context***, it is the greatest single witness that Joseph Smith was indeed a Prophet of God, who was sent down on Earth to restore *the* ***whole doctrine*** *of Jesus*. It is the principle which will yet bring in *the Millennial reign — a thousands years* of ***peace*** — it is the principle which Elijah revealed, and *without which* the whole Earth would be *"****utterly wasted****"* at the coming of the Lord. It is at the hearts core and the very essence of the ***Perfect Law*** of a ***Celestial Theocracy*** — *Perfect* ***Christ-like love***, expressed in a *structured union*, as organized in a ***covenant bound*** extended ***family society***.

For more than a thousand years the "christian" world has been reading "their" New Testament and talking about the sayings of Jesus, where he teaches that his Saints should be ***one***. Nevertheless, they have only succeeded in proving that talk is cheap! From the days of the Apostasy until now, the whole world has been at an entire loss to imagine how it could ever be brought to pass. It was not until *"the Law of the Fulness of the Priesthood"* was revealed *by* ***Elijah*** to the Prophet Joseph Smith that the Prophetic vision of *Millennial* ***peace*** became a *feasible* ***reality!***

Changes in the Hierarchy

In accordance with the original plan, once a man and woman entered into this family order, the whole Priesthood government to which they owed allegiance was to be *shifted* from that of Wards and Stakes to the Patriarchal Priesthood and *its government as had in the Celestial Family*. Thus the channel of Priesthood government which existed under the former order in the Church of Christ, through ***Bishops*** and ***Stake Presidents*** would be *relinquished* and *replaced* with ***Fathers***, ***Mothers*** and ***Husbands***, who as Kings and Queens, and Priests and Priestesses in the ***Royal Priesthood***, stand as *Gods and Goddesses* over their own *Family Kingdom*.

Once the man and woman enter the Marriage and Adoption Covenant, it becomes essential that the *old line* of Priesthood government as had in the Church of Christ be *done away with*, otherwise the power and union of the *celestial order* is ***eclipsed*** and *weakened*.[xxxiii] This *switch in the power structure* of the Priesthood was the idea behind the Prophet's remarks to the Relief Society, when on April 28th, 1842, he stated that *"the Church is not now* ***organized in its proper order***, and cannot be *until the* ***Temple*** *is completed*."[xxxiv] The Prophet was trying to explain to the sisters that upon completion of the Temple, and after the Saints had received their Endowments and other Priesthood ordinances, there would be a *new and* ***higher order*** *of Priesthood* established among the Saints, and with it a *different and* ***higher order*** *of Priesthood Hierarchy*.

What was particularly important in all this to the Relief Society and the reason why the Prophet was trying to explain it to them at the early date of April, 28th, 1842, was because the sisters were destined to play *a more active and dominant role* in the *new order* than they had done in the past, as they would be ordained to the Priesthood ***just the same*** *as the men*. After again affirming "that he calculates to organize the church in [its] *proper order* [as soon as the Temple is completed] the Prophet continued on and "spoke of *delivering the keys* [of the Priesthood] to this society [i.e. *the Relief Society*] and to the Church", saying in the process "that according to his prayers God had appointed him elsewhere." In continuing, he stated "that *the keys of the kingdom* [of God] are about to be given to . . . [*the Sisters* in the Relief Society], that they may be able to detect everything false — as

well as to the Elders". Later that day in recording his activities in "The Book of The Law of The Lord", the Prophet summarized his discourse as follows:

[At two o'clock P.M. I met] the members of the "female Relief Society" and . . . gave a lecture on the Priesthood showing how *the sisters would come in possession of the privileges, blessings, and gifts of the Priesthood*, and that the signs should follow them, such as healing the sick, casting out devils &c" (*WJS* 115–117, 119)

The reason that the Church could not be properly organized ***until*** *the Temple was completed* was because it was in the *Temple* and through *its ordinances* that men and women entered the Marriage and Adoption covenant. It was there that they would receive the *Oath* and *Covenant* of the *new order of the* ***Patriarchal Theocracy.*** And it was there that they would receive an ordination to the ***Royal Priesthood***, through which both sexes were to *share* in the powers and responsibilities of the *new government*. But this new order, rather than being the *Church of Jesus Christ*, was in very deed the ***Church of the Firstborn*** established on Earth. In essence, it was the end product of a *metamorphoses*, wherein the members of the "Church of Christ" were to be transformed into the full blown *celestial order* of the *"****Church of the Firstborn****"*. This is what the Prophet taught a week later, on May 4th, 1842, when he organized the ***Holy Order*** and administered the first Endowments. *The History of the Church* gives us the following account of this day:

I spent the day in . . . my private office . . . instructing . . . [certain faithful brethren] in the *principles and order of the Priesthood*, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the ***highest order of the Melchizedek Priesthood,*** *setting forth the* ***order pertaining to the Ancient of Days***, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the ***Church of the Firstborn*** . . . . In this council was instituted the ***ancient order of things*** for the first time in these last days. And the communications I made to this council were of *things spiritual*, and to be received *only by the spiritual minded:* and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and *a proper place* is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the ***Temple*** . . . and wait their time with patience in all meekness, faith, [and] perseverance unto the end . . . (*HC* 5:1–2; *TPJS* 237)

You will notice that the Prophet stated that the instructions and Endowment which he administered on that day would enable its recipients to "secure the fullness of those blessings which have been prepared for the *Church of the Firstborn*". This same connection between the ordinances of the Temple and the *Church of the Firstborn* was also affirmed by President Young in a discourse, wherein he stated that: "*The ordinances of the house of God are expressly for the* ***Church of the Firstborn***"[xxxv] Heber C. Kimball has also elaborated on this subject:

This people here are the people of God. Here, in the Territory of Deseret, is ***the kingdom of God***, and here are ***all the officers*** *pertaining to that* ***kingdom****;* and here is an organization that is organized after the ***order of God***, and it is organized after the order of the ***Church of the First Born***.

Let me explain what the ***church of the First Born*** is. It is the ***first Church*** *that ever was raised up upon this earth*; that is, the first born Church. That is what I mean; and *when* ***God our Father*** *organized that Church*, He organized it *just as His Father organized the Church on the earth where He dwelt;* and *that same order is organized* ***here*** in the City of Great Salt Lake; and it is that order that ***Joseph Smith*** the Prophet of God ***organized*** in *the beginning in Kirtland*, Ohio. *Brother Brigham Young, myself, and others* ***were present*** *when that was done;* and when ***those officers*** *received their endowments*, they were together in one place [in the upper brick store at Nauvoo]. *They were organized*, and *received their* ***endowments*** and blessings, and ***those keys*** *were placed upon them*, and that ***kingdom*** will stand for ever. (*JD* 5:129)

The Abrahamic Covenant
— The Father of the Faithful —

Nearly four thousand years ago, the Lord made a special promise to Abraham wherein both the ***Priesthood*** and the ***Gospel*** were to be given to *him* and *his posterity* as ***a special charge*** and an ***everlasting inheritance***. This blessing was to be perpetual and would pass down *through his posterity* throughout *all generations of time*. "I will

make of thee a great nation", the Lord promised, "and I will bless thee above measure, and make thy name great among all nations":

and thou *shalt be a blessing unto thy seed after thee*, that *in their hands* ***they shall bear this ministry and Priesthood*** unto all nations; And I will bless them through thy name; *for as many as receive this Gospel* ***shall be called after thy name***, and *shall be accounted thy seed*, and *shall rise up and bless thee as t****heir father*** . . . [and] I give unto thee a promise that this right shall continue in thee, and ***in thy seed after thee*** (Abraham 2:9–11)

The essence of this blessing was that all those who received the Gospel through Abraham's ministry and that of his posterity would be sealed into his family through the ordinance of *Adoption*. Once having been adopted all converts would rise up and bless him as their father and be *"accounted as his seed"*. But this is not to say that they would all be sealed directly to Abraham. The teaching was that all else being equal, they would be adopted to the individual who had introduced them to the Gospel and Priesthood — in accordance with the Lord's covenant, of necessity, either this would be Abraham or one of his posterity. Thus not only was Abraham to be the *father of the faithful*, but his ***righteous posterity*** were also to *share with him in the same blessing*. Abraham's seed would belong to him in eternity, and so also would the *fruit of their labor*; for all those whom the Lord had given him would be sealed together in one great family tree going back to Abraham and finally to the Eternal Father. Each of his faithful sons and daughters would stand in their own place in accordance with their birthright in the great ***Celestial Family*** *of* ***Adam.***

It was with the principle of Adoption in view that the Lord promised to the Saints in this dispensation:

if . . . you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, *how great shall be your joy with him* ***in the Kingdom of my Father!*** And now, if your joy will be great with one soul that you have brought unto me into ***the kingdom of my Father***, how great will be your joy *if you should bring many souls unto me!* (D&C 18:15–16)

The essence of this promise is that each laborer in the vineyard *will inherit the fruit of their own labor* as an eternal possession in *the* ***Father's Church*** *and Kingdom.*[xxxvi] In other words, those who are proselyted into the Church will become adopted as children to the missionaries who introduce them to the Gospel. This was the idea to be conveyed in the words of Jesus when he spoke of *those whom the Father had given him* [xxxvii] and also in his saying that his sheep would know his voice.[xxxviii] It is also the essence of the promise which is given to every Latter–day Saint who enters into the *New and Everlasting Covenant of Marriage* — that *through their faithfulness* to the conditions thereof, they will receive *all the blessings of Abraham, Isaac and Jacob.*[xxxix] Among these blessings is the promise of being "the Father of the Faithful". In other words, all those who live in accordance with the conditions of the marriage covenant become *everlasting Fathers and Mothers* to the ***Fatherless***, or those who are born *outside the covenant of the Priesthood*.

This was one of the promises which was given to the Prophet Joseph Smith when Noah[xl] appeared to him in the Kirtland Temple. After Noah had restored the gospel of the dispensation of Abraham, he promised the Prophet and Oliver that *in them and in their seed, all generations after them would be blessed*.[xli] The particulars of this blessing were elaborated on in another revelation which the Prophet received on January 19th, 1841:

For this anointing have I put upon his [i.e. Joseph Smith's] head, that *his blessing shall also be put upon the head of* ***his posterity*** after him. And *as I said unto Abraham* concerning the kindreds of the earth, *even so I say unto my servant Joseph:* ***In thee and in thy seed*** *shall the kindred of the earth be blessed.* (D&C 124:57–58)

This blessing is mentioned again in another revelation given in 1843:

Abraham received promises concerning his seed, and of the fruit of his loins — *from whose loins ye are*, namely, ***my servant Joseph*** — *which were to continue* ***so long as they were in the world***; and as touching Abraham and his seed, out of the world they should continue; *both in the world and out of the world* should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. *This promise is yours also*, ***because ye are of Abraham***, and the promise was made unto Abraham; and by this law is the continuation of the ***works of my Father***, wherein he glorifieth himself. (D&C 132:30–31)

The Prophet's Teachings on Adoption

The Prophet Joseph Smith received the greatest blessing to be had in this dispensation, for he stands at the head, and as such he is the ***Father*** *of all the* ***Faithful*** in our day and generation. We are the fruit of his labors and he *will claim us all* as his children. This is the understanding to be had from the Prophet's remarks when in 1831 he told the Saints that the Lord "has given you all to me."[xlii] It is what he had in mind when just prior to his death he stood before the Saints and proclaimed: "I am your father, shall I not be your father?" And then, with one voice all the Saints resounded "Yes".[xliii]

Benjamin F. Johnson offers us additional testimony concerning the Prophet's teachings on Adoption:

The first command was to "multiply" and the Prophet taught us that dominion and power in the great future would be commensurate with the number of *"wives, children* ***and friends****" that we inherit here* and that our great mission to Earth was *to organize a nuclei* ***of Heaven*** *to* ***take with us***, to the increase of which there would be no end. (Benjamin F. Johnson's Letter to George F. Gibbs, see *Doctrine of the Priesthood* Vol. 7, No. 5, May, 1990, p. 21, note ba)

In 1888, George Q. Cannon, who became one of the Prophet's biographers, told of the great effort which the Prophet made during the last months of his life, to teach the Saints about the Celestial Order:

During the winter of 1843–4 superhuman power rested upon the Prophet in his teachings and administrations. He was impelled to constant labor in his ministry as if he had the briefest possible time in which to accomplish his work. Perhaps he was not fully aware how little there was of mortal life left to him, yet many of his expressions at this time were recalled by the apostles and others afterwards as foreshadowing the nearness of his departure. He bestowed upon the faithful apostles *and* ***other chosen ones*** the endowments, *and gave them the keys of the priesthood i****n their fulness***[xliv] as he had received them. He also taught and administered to them the sealing ordinances, explaining in great plainness and power the manner in which *husbands and wives, parents and children are to be* ***united*** *by e****ternal ties****, and the whole human family, back to* ***Father Adam****, be linked together in i****ndissoluble bonds***. In imparting these glorious principles and bestowing these these keys and powers upon his fellow apostles, the Prophet was filled with Godlike power. More important doctrines and ordinances were never imparted unto man. The spirit which rested upon Joseph in teaching and upon the people in listening to them (for he dwelt much upon these principles in his public discourses) will never be forgotten by those who heard him. (*Life of Joseph Smith the Prophet* 516)

Perhaps the Prophet's clearest statement on Adoption (or at least the clearest to be recorded) is found in his March 10th, 1844 discourse on Elias, Elijah, and Messiah. In the process of teaching about the *Sealing Power* and the restoration of Elijah, the Prophet told the assembled Saints that he would walk through the gate of Heaven and *claim as members of his Family Kingdom* ***all those whom he sealed*** *and those that followed him and his counsel.* "The Doctrine or Sealing Power of Elijah is as follows" he told the Saints:

If you have Power to Seal on Earth and in Heaven, then we should be crafty. The first thing you do — go and *Seal on Earth your sons and your daughters unto yourself*, and *yourself unto your fathers in eternal glory*, and go ahead and not go back. Use a little craftiness, and Seal all you can and when you get to Heaven tell your father that what you Seal on Earth should be Sealed in Heaven. *I will walk through the gate of Heaven and* ***claim what I Seal*** *and* ***those that follow me*** *and my counsel.*" (See New Amalgamated Texts of Discourses Given by the Prophet Joseph Smith, March 10th, 1844, in forth coming issue of *Doctrine of the Priesthood*; see also *WJS* 331; *HC* 6:253; *TPJS* 340)

Regrettably, as far as Adoption is concerned, there is very little coming directly from the Prophet that was recorded. This has led some to believe that the Prophet never taught the doctrine, and that President Young was the first to introduce it. But when considering this matter, we should not forget that this dearth of information is not unique to the Prophet's teachings on Adoption. Indeed, there are also many other doctrines which reportedly were taught by the Prophet in privacy, and in the secret chambers of the *Holy Order* and *Council of Fifty*, for all of which there is precious little substantiation coming from contemporary records.

— Adoption —
Its Connection in the Succession Struggle of 1844

Probably the strongest evidence that Adoption formed a part of the Prophet's teaching is found in the part which it played in the succession struggle between Sidney Rigdon and the Twelve as well as with Lyman Wight, James Emmett and others.[xlv] Adoption was the principle to which Sydney Rigdon alluded when on August 7th, 1844, he stated that:

It was shown to me that ***this Church must be built up to Joseph***,[xlvi] and that all the blessings we receive *must come through him*. . . . Joseph sustains the same relationship to this Church as he has always done. No man can be the successor of Joseph.

The Kingdom is to be built up to Jesus Christ ***through Joseph*** . . . . . I have been called to be a spokesman unto Joseph, and I want to build up the church unto him . . . . . (*HC* 7:229)

Saying that "the Church must be built up to Joseph" is an obvious allusion to Kingdom building through Adoption and the Prophet's doctrine that all the Faithful Saints in this dispensation would be sealed to him. The following day, on August 8th, President Young alluded to the same teaching in his succession speech:

[The Quorum of the Twelve, do this day] present themselves before the Saints — [apostles who have been] anointed and ordained [as Kings and Priests] to bear off the Keys of the Kingdom of God in all the world. . . . . Here's the Twelve, an independent body [of the Priesthood] who have *the* ***keys*** *of the* ***Kingdom of God*** and the authority to set in order and regulate the Church *in all the world* . . . . . You have never seen the quorums built one upon another. *There is an almighty foundation laid* and we can build ***a kingdom*** that there never was in the world. . . . . *Who knows anything of the Priesthood*, or of the *organization of the* ***Kingdom of God****?* I am plain! . . . . . What is the privilege of a spokesman here on Earth? If there is a spokesman *— if he is a* ***King and a Priest***, *let him go and build up* ***a Kingdom unto himself*** *— this is his right, and it is the right of many men here* in this meeting. [After you have been anointed a King and Priest, then] you can go and *build up* ***a kingdom unto yourself***, but the Twelve are at the head of it. *Joseph has arranged things* . . . . *In the Priesthood* ***you have a right to build up a Kingdom*** [unto yourself, if you have the Keys] . . . . . I tell you in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph! Why? Because Joseph was their file leader [i.e. as in Adoption] and he has committed into their hands the Keys of the Kingdom for all the world [He had also done the same for everyone else that had received all the Keys] . . . . if you let the Twelve remain, the Keys of the Kingdom are in them, and you cannot pluck it out, [for] *we have an organization that you have not seen*. . . . . .

W[illiam] W. Phelps: . . . . . I want to say that there is ***a Quorum*** that the Twelve belong to and that the people will receive an Endowment. I brought President Rigdon into that same Quorum, and [he did] receive in part the blessings. I could not bear the thought of President Rigdon going into the world without his Endowment. Elder Rigdon must know how he obtained his Endowment, or what he has; for *he has not received it all*.[xlvii] He did obtain a small part, and I hope he will submit, [that he may yet receive a fulness]. . . . .

Brigham Young: The Twelve have the power now, *[but] the Seventies, the Elders, and all of you can have power*.[xlviii] [When the Elders are Endowed then we will] let them go and build up the Kingdom, in the name of Israel's God. Nauvoo will not hold all the people that will come into the Kingdom. If you [will] ***build the Temple***, you will *get the Endowment.* . . . . Brother Rigdon is in our bosom, one with us — we want such men as Brother Rigdon. *He has been sent away by Brother Joseph* ***to build up a Kingdom*** *— let him keep the instructions* and calling. *Let President Rigdon go and raise up* ***a mighty Kingdom*** *in Pittsburgh* . . . . . If we [i.e. the Quorum of the Twelve] were all dead [or] if we were out of the way this day, the High Priest[s] would rise up, and with the Keys of the Kingdom, [they would have power to] build up the Kingdom [of God]. There are men who would rise up, and have the power of the Priesthood upon them, and the Devil cannot destroy them [for his imps do not know who they are]! (New Amalgamated Text of President Young's August 8th, 1844 Succession Speech, published in *Doctrine of the Priesthood*; Vol. 7, No. 11, October 1990; *HC* 7:231–242)

The above statement is pregnant with material on Kingdom building and Adoption. Unfortunately, much of what is stated above was edited out of the published account which is contained in the *History of the Church*. You will notice that President Young clearly states that Rigdon had been sent away by the Prophet to build up a Kingdom in Pittsburgh. A month later, both John Taylor and President Young referred to the same thing during Rigdon's trial. However, Taylor's statement is more guarded than President Young's:

John Taylor: "Elder Rigdon *was appointed by President Smith to go to Pittsburgh* and ***build up a Church***; but he was expressly forbid to take anyone with him [i.e. forbid to solicit for adopted sons in Nauvoo].

Brigham Young: "He is going contrary to Joseph's instructions, and he shall not lead the innocent to destruction; I say it in the name of Israel's God. His orders were to go *to Pittsburgh and* ***build up a Kingdom***, but he was positively *prohibited from taking anyone with him from this place*, but, now he wants to *divide the people* and take them somewhere, to the mountains near Pittsburgh." (*Times and Seasons* Vol. 5 (1 October 1844) 661, 667; *Doctrine of the Priesthood* Vol 7, No. 12)

Only ten days after the succession struggle with Rigdon, on August 18th, President Young gave another speech[xlix] in an attempt to curb the natural inclination of certain members of the Council of Fifty. In pursuance with the Prophet's teaching, several members wanted to gather around them a Family Kingdom by Adoption, and then leave Nauvoo for parts unknown, with the intent of establishing their own Family dynasty under the law of Adoption and Plural Marriage. This was all in accordance with the Prophet's doctrine — indeed, it was his ultimate plan. The Prophet had taught and prepared the Fifty for the time when they would scatter throughout the whole of ***North, Central and South America***, where they would colonize and establish their Family Kingdoms — hence, the Fifty "Princes"[l] of the Kingdom. This was the whole idea behind the Prophet's discourse which he gave in his last Conference Address, on April 8th, 1844, wherein he declared his last revelation to the Saints:

I have a proclamation to make to the Elders — *I* wanted you to stay in order [that] I might make this Proclamation. You know the Lord has led this Church by revelation until the present time. I have another revelation in relation to [the] economy in the Church — a great, grand and glorious revelation, which is in relation to Zion, and this is what I am going to declare. *I* shall not be able *to dwell* as largely *upon it now* as *at* some other time, *but I* will give *the* first principles [of it and then leave the rest] for the Elders to teach the Church hereafter. You know there has been great discussion in relation to where Zion is, and where the Gathering of the Dispensation [will be], which I am [now going] *to tell you. The* Prophets *have written upon it* [and] *I will* make a proclamation that will cover a broad ground. The whole of North and South America is the land [of] Zion itself, from north to south — that is the Zion where the Mountain of the Lord's House shall be. [It] is described by the Prophets that it should be in the centre of the land, about the central part of North and South America. When [the] Elders *shall* take up *and examine the old* [scriptures] *the* brethren will see it.

The declaration this morning is, that *we* are calculating (as soon as the Temple and baptismal font is prepared) [that] the worthy Elders of Israel are [to be] Washed, Anointed, Endowed and Ordained [as] Kings and Priests, which [ordinance] must be done in this life. [The] Lord hath ordained where these last and most important ordinances can be done — there must be a house prepared for that purpose [and] when the place is prepared, you must go through all the ordinances of the House of the Lord. Provisions [were] made during *the* time of laying *the* foundation *of the Temple* (until the work is completed) (D & C 124:30–33) where [by] men may receive *their* endowment*s* to be [anointed and ordained] as Kings and Priests unto the Most High God — having nothing to do with temporal things, but [it] has all to do *with the* ***Temple*** [and] ***Kingdom of God***. But there must be an express place built for that purpose — [this is] where we can get a House built first [and] this is the central place, where we can be baptized for [our] dead.

It is necessary for every man who wishes to save *his* father and mother, brothers, sisters and friends — he must go through all the ordinances for them, the same as for himself, from Baptism to Ordination, Washings, Anointings and Endowments. [We must be] Sealed and [receive] all the protection of the [Sealing] Powers of the Priesthood for [and in behalf of] the dead, the same as for ourselves.

I have received instructions from *the* Lord that from henceforth, the Elders of Israel shall build churches unto the Lord throughout the states. Wherever the people receive the gospel sufficient[ly to] raise [up] Branches, then build [up] Stakes to th[ese] place[s]. In the great cities [of] Boston and etc., there shall be Stakes of Zion. The Elders are to go through all America and build up churches until all Zion is built up. It is a glorious proclamation and I reserved it to the last. [I] design it to be understood that this work shall commence *after the Temple is built up here*, [and] *after the* ***Washing*** *and* ***Anointing*** *and* ***Endowment*** *has been performed* here. [When] the Elders [have been] Endowed, then [they may] go forth and accomplish the Work and ***build up Stakes in all North and South America***. The Lord has an established law in relation to the matter. Here is the place that the Lord has established for the Salvation of the Dead. There must be a particular place — I verily believe this to be the place — so there will be [a] gathering fast enough here. Hence men who want to save their dead can come here. Those who do not wish to come here to live, can bring their families, do their work *by* be*ing* baptize*d and* attend*ing to* the *other* ordinances for their dead and then [they] may go back again to live and wait till they go to receive their reward.

President Smith's lungs failed him.

I shall leave the rest for my Brethren to enlarge [upon]. It is my duty to teach the doctrine, [and] to teach those who err in doctrine — [I would teach it more fully] — the spirit is willing but the flesh is weak (Matt. 26:41; Mark 14:38). God is not

willing to let me gratify you, but I must teach the Elders and they should teach you. If God made Aaron to be *the* mouth piece *for* [Moses unto] *the Children of Israel and* [Moses to be their God] (Exodus 4:16), He will make me to be *their* ***King*** and *their* ***God*** in *His* stead, and they *the Elders* [of] Israel *to* be mouth for me, and if you don't like it, you must lump it.

. . . . . [President Smith then] . . . . remarked that his proclamation just made, was the greatest ever made, as all could not come here, but it was necessary that enough should come to build up the Temple and get an endowment so that the work could spread abroad. (New Amalgamated Text of the Prophet Joseph Smith's, April 8th, 1844 Conference Address, to be published in a forth coming issue of *Doctrine of the Priesthood*; see also *WJS* 362–365; *HC* 6:318–320; *TPJS* 362–363)

It should be born in mind, that this doctrine of the scattering was to be understood and carried out in the context of perfect *union* and *harmony* with the Prophet, as already described in the foregoing pages. This was in fact the irrevocable *"**Law** of the **Fulness** of the **Patriarchal Priesthood**"*. The Prophet had conferred the Sealing Keys of Elijah on Every man who had received his Second Anointing, but in doing so, the cardinal law and injunction placed upon them was that the sealing keys could not be exercised *independent* of ***perfect union*** and *harmony* with the Prophet — or stated in other terms, perfect union and harmony with God. If at any time in the future, that man's respect or love for the Prophet should diminish, the "Oath and Covenant of the Priesthood" becomes disannulled — hence, "Amen to the authority of that man".[li] Priesthood must be connected,[lii] this is especially so in the Fulness of the Priesthood, as it can only function in the context of a Celestial Theocracy. When the wellsprings of love and union extinguish, the pipeline is severed. Thus it was expected that each man who went out to establish a family dynasty would remain in perfect union with the Prophet in all things.

This was all feasible while the Prophet lived, but after his death things were different, for the princes of the Kingdom knew that President Young was not the Prophet's birthright heir, and neither had the Prophet appointed him as his successor.[liii] On the contrary, in accordance with Celestial Law, succession in the Kingdom was Patriarchal.[liv]

As already stated, at the death of the Prophet, several of the Fifty wanted to follow through with the Prophet's directive and gather a Family Kingdom around them through the Law of Adoption, and then leave Nauvoo for parts unknown. But had they *then* done so, there would have been no ***bond*** or ***union***. Among others, this was the case with Lyman Wight and James Emmett, and it was this that became the focal point in a discourse which President Young gave on August 18th, only ten days after the succession struggle with President Rigdon:

I have many things to speak of. . . . . I have learned some things I did not know when I came home. I discover a disposition in the sheep to scatter, now the shepherd is taken away (Matt. 9:36; 26:31; Mark 14:27). *I do not say that it will never be right for this people to go from here or scatter abroad*; but I do say wait until the time comes, or until you are counseled to do so. The report has gone forth through the city that the Twelve have a *secret understanding* with those men who are going away and *taking companies with them*, *that they shall take away all they can*; and although the Twelve will blow it up in public, yet *privately they wish it to go on*, but if they were the last words I had to say before going into the eternal worlds I would swear by the Holy Trinity that such a report is utterly false, and there is not a word of truth in it. There is no man who has any right to lead away one soul out of this city by the consent of the Twelve, except Lyman Wight and George Miller — they have had the privilege of taking the "Pine Company" where they pleased, but not another soul has the consent of the Twelve to go with them. There is no man who has any liberty to lead away people into the wilderness from this Church, or to lead them anywhere else, by the consent of the Twelve or the Church, except in the case above named — and I tell you in the name of Jesus Christ that if Lyman Wight and George Miller take a course *contrary to our counsel* and *will not act* ***in concert*** *with us*, they will be damned and go to destruction — and if men will not stop striving to be *great* and ***exalted***, and lead away parties from us, thereby weakening our hands, they will fall and not rise again — and ***I*** *will* ***destroy their influence*** *in this Church* with the help of God and my brethren. I wish you to distinctly understand that the counsel of the Twelve is for every family that does not belong to the Pine Company to *stay here in Nauvoo*, and ***build up the Temple*** and *get your* ***Endowments***; *do not scatter*; *"united we stand, divided we fall"*. It has been whispered about that all who go into the wilderness with Wight and Miller will get their Endowments, but they cannot give an Endowment in the wilderness. If we do not carry out *the plan Joseph has laid down* and *the pattern he has given* for us to work by, we cannot get any further Endowment — I want this to sink deep into your hearts that you may remember it. If you stir up the flame of dissension, will you get an Endowment? No! *You get a party to run here and another there*, to *divide our strength*, and weaken our hands, and our enemies will flock around us and destroy us — in that case you will not get your Endowments, but will sink and not rise — go to hell and not to the bosom of Abraham. Do the people leave here because they are afraid? Are you cowards? Do you fear those who have power to kill the body only? (Matt. 10:28) If you leave this place for fear of the mob, before God tells you to go, you will have no place of rest, but you will flee from place to place and go like the Jews,

until God raises up some other people to redeem you, for if the Devil scares you from this place he will scare you from all other places. Let no man go from this place but the Pine Country brethren.

* * * * * *

Concerning those who are wishing to ***lead away parties*** *contrary to counsel*, I would not wish them damned worse, than to have a company after their own liking go with them, for they will soon quarrel among themselves. . . . . .

Such may go away but I want to have the faithful stay here to build the Temple and settle the city. . . . . To those who want to go away from this place, I would say wait until the time comes. I will give you the key. ***North and South America is Zion*** and *as soon as the Temple is done* and *you get your* ***Endowments*** *you can go and build up Stakes*, but do not be in haste, wait until the Lord says go. . . . . I give this as a key. *You may go all over* ***North and South America*** and *build up stakes* ***when the time comes***. *The* ***whole continent*** *of America must be* ***organized into districts***[lv] and ***presiding Elders*** appointed over each district: the time has come when *all things must be* ***set in order***. (TPBY 1:8/18/44; *HC* 7:254–260))

Here we find President Young repeating the essence of the Prophet's last conference address, while at the same time he endeavors to discourage the Saints from a premature exodus from the city — but the problem was not yet solved. On September 8th, only twenty days after the above speech was given, President Young found it necessary to deal with President Rigdon on a more permanent basis, and this too for the same offense as that to which he speaks above.

By all that President Young has said, it would appear that Rigdon received a commission from the Prophet to build up a Kingdom unto himself in Pittsburgh. However he was instructed that he was not to solicit for adopted sons in Nauvoo.[lvi] But Rigdon had now developed other plans. Since the Church as a body had chosen to follow the Twelve rather than himself, Rigdon decided that his next best option was to gather around him all those who were willing to be adopted to him and then to leave Nauvoo with his party, consequently, he began to secretly organize his own Holy Order, and commenced giving an abbreviated form of an Endowment to his friends, ordaining them Kings and Priests.[lvii]

Were President Young to allow such things to continue, *the Kingdom* would be riddled with strife — worst of all, the *Union* of the Saints would be broken and their sacrifice brought to naught. President Young was now ***God*** *over the Kingdom*, and standing in Joseph's place as his proxy, and inasmuch as he stood as God to the People, in accordance with the Celestial Law, the will of all must be brought in subjection to him. Consequently, a special High Council was organized and Rigdon was brought to trial and excommunicated.[lviii] During the trial Orson Hyde offered testimony, wherein he very aptly assessed the situation:

In our conversation on Tuesday evening, when he [Rigdon] said he had the Keys and Power he said he did not claim jurisdiction over the Twelve, he claimed jurisdiction over no man. Says I, "Elder Rigdon, if the Twelve were to transgress would you call them to account?" He replied, "No, I have no jurisdiction over them." But was Brother Joseph here and he was to see the Twelve do wrong, we would not have time to wink more than twice, before he would be upon us with a rod and drive us back to the path of duty again. Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I, "Elder Rigdon such a course as this will lead to a division of the Church." He replied, *"There will be a good many churches built up all over the world* [i.e. Family Kingdoms]." I asked if all these churches would be subject to one common head. He answered, *"They would not."* Elder Young replied, "Then there will be many bodies." He replied, "Oh no!" I then said, "Where there are many heads there is no head at all; and a thing that has got many heads must be a hydra — a monster: a house divided against itself cannot stand." (Matt. 12:25) Elder Rigdon is now going to work to make a division, and yet he said on the stand, he did not want to make a division. . . . . .

Elder Orson Hyde arose again and said he wanted to relate a little story. It is only about two minutes long, and I think it will serve to illustrate the present position of this Church. Elder Rigdon's remarks not only authorized, but *courted a division of the Church*, and at the same time he acknowledged that he had no jurisdiction over the Church whatever. The story is this, "in the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the women overlay her child, and when she awoke her child was dead. As soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay: but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son. They then referred the matter to King Solomon, who said, the one saith this is my son that liveth, and thy son is dead. And the other saith, nay; but thy son is the dead, and my son is the living. And the King said, "bring me a sword," and they brought a sword before the King, and the King said; "divide the living child in two, and give the half to the one and a half to the other." But the woman whose the living child was, said to the King, "Oh my lord the King, give her the living child, and in no wise slay it;" for her bowels yearned over her son. But the other said, "let it be

neither mine nor thine, but divide it." (1 Kings 3:16–28) Now brethren *the Twelve say let not the child be divided*; but *Elder Rigdon says let the child be divided*, for I profess to have no claim or jurisdiction over it; and I believe if the Great God would speak from heaven this morning, he would say to the Twelve, ye are the mother, (or rather the father) of the living child, and the Church shall not be divided, for I say it in the name of the Great God. I say *let not the child be divided*; let it live; and all the congregation said amen. (*Times and Seasons* 5: (September 15th, 1844) 650, 654; *Doctrine of the Priesthood*, Vol. 7, No. 12, December 1990)

Elders — Seventies — Endowments & Adoptions — the Jurisdiction and Dominion of the Twelve

In the Years that followed, President Young proved himself to be a great leader — and not only a great leader, but also a master manipulator — he always seemed to find a way of turning things to his own advantage. Even in the matter of Adoption this proved to be true. This he achieved through a series of manipulations, by which he was able to more effectively use his influence to encourage adoptions to himself and the Twelve, while at the same time he discouraged adoptions to other members of the Fifty and Holy Order who were not Apostles. Consequently, in one way or another, nearly the whole body of Saints became Sealed or Adopted into the families of the Twelve. For the most part, these manipulations were accomplished by drawing large numbers of Priesthood bearers out of the Elders, Priests, Teachers and Deacons quorums, and drafting them into the ranks of the Seventies.

In accordance with the revelations, the basic calling of an *Elder* was to be a standing minister.[lix] However, most Elders had gathered to Zion — consequently, they were under the jurisdiction of the High Council.[lx] On the other hand, the Seventies were called to be travelling missionaries, who were to serve in the mission field[lxi] under the direction and jurisdiction of the quorum of the Twelve Apostles.[lxii]

The natural consequences of this arrangement left thousands of Elders, Priests, Teachers, Deacons and members of the Church, who according to the revelations in the Doctrine and Covenants, did not rightly come under the jurisdiction of the Twelve. In order to remedy this situation, President Young called for a massive build up of Seventies and began to draft all of the eligible Elders, Priests, Teachers, Deacons and worthy members into newly organized Seventies quorums.

Aside from the High Council of Zion[lxiii] and the First Presidency, the only Priesthood quorum which is clearly named in the revelations as having a united voice and vote equal to the quorum of the Twelve is the First Quorum of the Seventy.[lxiv] Apparently this potential rival disturbed President Young, and in order to resolve the problem, he effectively cancelled their vote by vacating sixty-three members from the first Quorum of Seventy. This left behind only seven men as a Presidency, but aside from them there were no quorum members. This manipulation strengthened the position of the Twelve in two ways. First of all, as already stated, it cancelled the vote of the First Quorum of the Seventy; and secondly, the Elders, Priests, Teachers, Deacons and members who entered the Seventies quorums went out from under the jurisdiction of the High Council and at the same time, under the control of the Apostles. Consequently, by and large, the High Council lost the bulk of their dominion to the jurisdiction of the Twelve.

At the same time, the sixty-three members who were vacated from the First Quorum became the presidencies of nine new quorums. This manipulation commenced on September 29th, 1844. The *History of the Church* speaks of it as follows:

> Afternoon, I [i.e. President Young] went to the Seventies' Hall and ordained the sixty-three members of the First Quorum of the Seventy to be presidents over the quorums from the second to the tenth inclusive. (*HC* 7:279)

Within ten days the nine new quorums were filled, consequently, it became necessary to create three more at the October Conference. The following description of this event comes from the *History of the Church*:

> Elder Heber C. Kimball now appeared and took charge of the meeting . . . .
>
> Elder George A. Smith moved that *all in the elders' quorum under the age of thirty-five should be ordained into the seventies'*, if they are in good standing, and worthy, and will accept it. The motion was seconded and carried unanimously.

Elder Heber C. Kimball . . . . . then recommended *all those elders who are under the age of thirty-five, and also all the priests, teachers, deacons and members, who are recommended to be ordained, to withdraw and receive an ordination into the seventies . . . . . .*

Previous to adjournment the Presidents of the Seventies ordained upwards of 400 into the quorums of the seventies . . . .

The meeting then adjourned until 2 o'clock p.m.

Two o'clock p.m. — Conference resumed business. . . . .

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, ***eleven quorums were filled*** and properly organized, and about 40 elders organized as a part of the twelfth quorum.

President Brigham Young then said that the elders [and] young men who are capable of preaching, will be ordained; 'but do not be anxious. You must now magnify your calling. . . . *The **seventies will have to be subject to their presidents** and **council**. We do not want any man to go to preaching **until he is sent**. If an elder wants to go to preaching **let him go into the seventies**. You are all apostles*[lxv] *to the nations to carry the gospel; and when we send you to build up the kingdom, we will give you the **keys**, and **power** and **authority**.*[lxvi] (*HC* 7:305–308)

By the time the Saints left Nauvoo, thirty-five new quorums of Seventies had been created[lxvii] and the end of their growth was not yet. Indeed, in the years to come their would be yet another doubling.

As already stated, according to the Doctrine and Covenants, once an Elder is set apart as a Seventy, he comes under the jurisdiction of the Twelve.[lxviii] Consequently through this manipulation most of the Priesthood bearers in the Church were brought under the control of the Apostles. It was this circumstance which gave the Twelve priority in administering to the Saints when it came time to give the Endowment. In other words, since the Seventy came under the jurisdiction of the Twelve, when they received their endowment, of necessity, it would be from under the hands of the Apostles, or others who had received it from them.[lxix] All else being equal, forever afterwards, they would answer to the source from whence they had received the *Royal Priesthood*.[lxx] But all this was only the necessary foundation — the next step was for the Twelve to use their influence and persuade the Saints to be adopted into their Family Kingdoms, and thus obtain eternal jurisdiction over the great body of the Saints in the Celestial Family Order. It is this scenario which William Smith depicts in his scathing rebuke to the Twelve, which he published in October 1845:

The impression that B. Young was the successor and had even more power than Joseph, that things prospered better, etc., etc., was spread about in all directions. — And to complete this man's reign of power, there was adopted . . . the system of spiritual wifery, which was entered into secretly . . . It was, my brethren, in this way, that the cords were drawn tighter and closer. Men's wives and daughters were secretly married at night-time to this Young, H. C. Kimball, Willard Richards, and others, and, in the dark night, were attending the secret lodges, *until most of the "Seventies"* were thus ***sealed*** and ***bound*** under a cloak of ***adopting*** *children into their kingdoms.*

All these measures were profoundly secret, and the actors were bound to protect the ***noble fathers*** and ***lords***. In addition to this every exertion was made to ordain ***every one in the shape of man***, and *i**nduce them to join the "Seventies**" and thus become **adopted "Brighamites.**"* As soon as they had been induced to take this step, they soon found a reason *for being no longer Smithites*. (William Smith Kicks Against the Pricks — His 1845 Rebuff to the Quorum of the Twelve, to be published in a forthcoming issue of *Doctrine of the Priesthood*)

In 1873, Thomas Brown Holmes Stenhouse, who had apostatized from the Church, reminisced about the early introduction of Adoption at Nauvoo:

The declaration — *"No man cometh to the Father but by 'me'"* [John 14:6] was applied by modern apostles to Joseph Smith, and now to Brigham Young, and should he have a thousand successors, it would be considered as equally applicable to them all. Rome never dreamed of a completeness of mental subjugation which might be compared with the actualities of the Mormon Temple.[lxxi] . . . . .

Before leaving Nauvoo *these assumptions took practical shape* in the ***"sealing,"*** *by the **law of adoption***, of heads of families *to Brigham and the apostles* in the Temple. This doctrine was first whispered by one person to another as a great mystery, just as polygamy had previously been silently introduced. After this whispering had done its work in a confused way, the apostles met with the Quorums of priesthood and taught them that *"the Kingdom" had been given unto **Joseph**, and it was necessary, in order to obtain salvation, that all t**he Saints should be sealed to one another**, and finally to **him**.* (*The Rocky Mountain Saints* 503, 504)

John D. Lee, who became one of the first adopted son's to Brigham Young, is another who spoke of the early introduction of Adoption. In 1877, he wrote the following:

> In the Winter of 1845 meetings were held all over the city of Nauvoo, and the ***spirit of Elijah*** was taught in the different *families* as a foundation to the order of ***celestial marriage***, as well as the ***law of adoption***. Many families entered into covenants with each other . . . . . *All persons are required to be* ***adopted*** to some of the leading men of the Church. In this, however, they have the *right of choice*, thus forming the *links of the chain of priesthood back to the* ***father, Adam***, and so on to the second coming of the Messiah. (*Mormonism Unveiled* 165)

One of the meetings referred to in the above statement was held on January, 8th, 1845, only six and a half months after the Prophet's death. It was a congregation of the Young and Richards family, along with friends and others who had been adopted to President Young. Of all that has been recorded on the subject of Adoption, the speeches given on this day are among the two most completely reported, and not only the most completely recorded, but the most comprehensive as well. For this reason, nearly the entire text of these speeches is produced below:

Minutes of a meeting held by the Young and Richards family, in Nauvoo, Illinois, on January 8, 1845.

A meeting of the Young and Richards family convened in the Seventies Hall, this day at 10 a. m. Present: Brigham Young, Willard Richards, Levi Richards, Phinehas Richards, Joseph Young, Lorenzo Young, Heber C. Kimball, John Taylor, A. P. Rockwood, Israel Barlow, John Haven, Joseph Palmer, William Hyde, Joel Bullard, Edmund Ellsworth, Evan Greene, Isaac Decker, and families, Mother Smith, John Smith, Rhoda Richards, Franklin Richards, Samuel Richards and many others.

Before the services commenced many overtures were played by the band.

At a quarter to 11 o'clock Phinehas Richards called upon the different families to take their proper places and those not connected to be on the outer side. Father Haven was in front with his children and grand children — Levi Richards on the opposite side — Phinehas Richards behind, Brigham Young and Joseph Young were in the middle tier of seats.

Phinehas Richards called [the meeting] to order and said: Brothers, Sisters and friends, we have met here the first time as a family, it is new to all, and to some it may appear novel, but the object [of this gathering] is in order to ascertain the number that are in good standing in the faith, and the relation we bear to one another as this varies in some degree. I am glad so many are here — we will open in the order of the day and afterwards speak as moved upon by the Spirit.

The Band struck up "the Seer" and then the Choir sang, "Come let us all unite as one."

Phinehas Richards then offered up prayer to our Father in Heaven.

The Choir then sang a hymn on page 29, "Leyden."

Brigham Young then requested that the new hymns may be read so that we may all understand what they are — when Phinehas Richards read, after which the choir sang, "Great God Attend While We Revere".

Phinehas Richards then said: Brothers and Sisters, I feel disposed to offer a few words on this occasion, and you must make allowance for the same — it is the first time I have attended a meeting of this kind, we want to know how many of our connections are gathered to Nauvoo. . . . . There are many things that run in my mind to inquire into and get instruction and information this day. As there are those present who can give us instruction, and one important object is to get instruction for our departed friends, that we may be able to come up as Saviors on Mount Zion; and whether there be many or few here who want to know, I for one want to know against the time to prepare for them. And while we are assembled this day, let us communicate instruction, in order that it may be a profitable season. And if we have not the Mother of Christ here, we have the Mother of the Prophet and our saviour. I will now give opportunity for others to speak as the Spirit of God shall direct.

. . . . . .

President Brigham Young said: As I do not know where to begin, I will begin in the middle and work both ways. With regard to our circumstances of being here this day, I would have been happy to have seen the whole family. We reckoned up 120 or 130 of Father Young's family — there is not one third part of the family present — There are only a few of them here. There must be 60 or 80 in the Church — almost all the posterity are members.

There are some things I will talk about — when we come to the connections we can trace that we all sprung back about two-hundred years [ago in the settlement of New England]. It is but a little more than that time that Father Smith, the Goddards, Richards, Youngs and Kimballs were all in one family — we are all relations. It is only three generations back that Brother Joseph Smith's family were all in this family. There are only three children of Grand Father and Mother Howe — there are three families that have embraced the Gospel, and the others must, because the decree has gone forth. I have preached to them myself, I have done my duty and now I have handed them over to other powers for a time.

There is a great deal [that] might be exhibited here this day — I will first set in order before these relations the true order of the Kingdom of God, and I will show how to make [a] King of Kings and Lord of Lords, and how they will be organized. You have heard Joseph say that the people did not know him — he had his eyes on the relation to blood — some have supposed that he meant spirit, but it was blood — this is it that he referred to, it was pure in him and that is why the Lord chose him — and we shall be pure when this comes pure. The decrees of the Almighty will be exalted — that blood was in him pure and he had the sole right and lawful power, and he was the legal heir to the blood that has been on the Earth (D&C 107:40–52; Moses 6:7–8; Abraham 1:2–4; 2:8–11; D&C 110:12; 124:57–58; 132:30–31; 112:29–32; 113:3–8; 86:7–11; MSBY p. 140; *Unpublished Revelations* 18:1; 59:3–4, 9–10; *JD* 16:187), and must be somewhere (D&C 86:8–9) — the union of that blood made it pure. There is a great deal the people do not understand, and many of the Latter-day Saints have to learn all about it. In all the Kingdoms of the World you will find that there will be only one King, and all will be governed as one family — every man will preside over his own [family kingdom] — we will work out some of it. There is a [great] deal that I have to say and the Brethren will have patience.

Mother Smith is here — she is actually our Mother, and we have her three fold — we hold her by blood, by the Spirit and by the Gospel — we are connected together. The human family will find out [who are] the saviors of the Earth (Obadiah 1:21). There is one thing I would correct — Brother Phinehas used the word savior as applied to [the Prophet] Joseph — the ignorant part of the community will turn round and continue to be ignorant — it is not a term that should be often used. Jesus was a name commonly used and originally handed down from the Father to the Son and was applied to the [only] begotten of the flesh. If a man is called Jesus or Christ, men ignorantly think they are saviors. There is no real fault to say Joseph is our savior, but it is so, but the fools would all run away with their ideas, because they do not know anything of the Savior. If Joseph Smith is not the man on whom the Keys of the Kingdom rest I would not give the ashes of a rye straw for our Salvation. If I lead my family and tell them the way of salvation am I not their savior? Jesus spilt his blood for the remission of sin, and the spilling of blood is, and always will be the case. There is blood running in the veins of the family — and I know who has the blood and the Priesthood to carry the Keys to the world (D&C 86:8–9; 112:30–33). The decree of the Almighty is so pure that it would [seem like] blunder to the eyes of the world, but the Keys will rest upon them and there is no power on Earth or in hell to take it from them. This is a subject for the baptism for the dead, and we will tell you when the Temple is finished how to redeem your dead. I want to tell you, don't be scared, don't be frightened at what I tell you. The Church does not understand the doctrine that Joseph had — [yet] it is plain as the Sun at noonday — the order of redeeming our relatives has been done in the Kingdom of Heaven. If our progenitors had kept the records as the Jews anciently did they would be able to tell where they came from — and see where they run down in one way. There are hundreds to be baptized for the dead — suppose Brother Joseph or Hyrum or William came along, he picks up 3 or 400 — he that has the greatest power will take them — suppose some one is baptized for my relations and I afterwards find time, I will go and be baptized for them, and I will hold them all — suppose Joseph was alive he could go and be baptized for them and hold them all in spite of all Earth and Hell, there is a law by which all the human family will be redeemed (D&C 130:20–21).

Choir sang a hymn, the "Daughters of Zion."

. . . . . .

Joseph Young said: . . . . . Uncles, Aunts, Cousins, friends, and all of you, I am glad of the privilege of being baptized for our dead, and our kindred (1 Cor. 15:29). I view the dead by vision and see them claiming their relationship to the everlasting gospel, clinging to us on Mount Zion, and claiming us as their saviors (Obadiah 1:21; 1 Tim. 4:16; James 5:20; Rev. 14:1; Abraham 2:9–11; D&C 18:15). I have been considering of the beautiful music of this day, but there is more music to me in the sound of the gospel — I rejoice that we shall all be music, the air will be all music and we will feel all the blessings in the presence of God, and of the deepest solicitude and joy and praise, that buoys up my spirits, and I assure you that I enjoy this visit, and look upon it as one of the most

interesting meetings in my life. Let us bury every animosity that may have been in us, and let us unite our faith together and if we will claim the promises of God and walk up to our privileges, we need not lay our bodies down until we have laid the foundation of Eternal Life and I am determined to lay a foundation for my eternal happiness. I will claim these [relatives] as my fruits (Abraham 2:10; D&C 132:31; D&C 18:15) — I recollect I and Brigham went through the snow, we first trod the path to carry the gospel to Canada and I now rejoice, I feel glad. I tried all religions, but did not find any right until I got on board of Zion's Ship. We feel the presence of God within these walls, and we have done ever since the dedication [of this building], and we shall always have it here unless you pollute it. I have pulled steady in [the] harness for twelve years, and I want to pull on, I have not pulled by jerks as some have done to jerk myself out of the harness. I have preached in the midst of mobs, and God has sustained me, and I will continue and may God bless you all, and preserve you all, that we may all go home fully ripe.

Brigham Young: I have been reflecting on my life and the consequences of it and the remarks that Brother Joseph has been making. I have seen, and I know why the nations of the Earth have been left in darkness — they have rejected the Priesthood of God and have gone in the dark themselves and the rising generations have come up in darkness, in obedience to their traditions. And the result of it I seldom talk about — for my reflections have been, since I have been before the public as a public man, that I will build on the foundation of his (Joseph's) claims and rights. . . . . I was brought up in the midst of Methodists, Episcopalians, Quakers and Presbyterians and when Mormonism came along I fathomed it as far as I could and then I embraced it for all day long, that I may just live and die standing in this work! I took my sleigh and horse and drove right off to Canada about 200 miles — John P. Greene went part way with me as a preacher — and when we were going along I told him "if you don't get snagged I'll treat." Joseph Young when he saw me, believed the Book of Mormon — I preached to him first — and so I claim all of you as the fruit of my labors (D&C 18:15). I am the first one of the family that embraced it understandingly — Joseph could not come. Then I preached to [my family] and related the Book of Mormon to them. There was one Nathan Fellows who had not been out of doors for years, who was ill and [had] his head wrapped up, when he heard the report of the fulness of the gospel he threw away his coat and his stick and believed it.

I was baptized in Melville Mendon, Munroe County, New York, by Eleazer Miller [on] April 9, 1832 and then we went preaching to the North, East, West and South and started the work. Seven months had scarce passed away when there were a dozen branches raised up. Father Smith had gone West in Missouri, we were left alone in New York. Phinehas Young and I went into Canada and I never preached to my friends — if my Father and Mother had said good-bye — I should have said good-bye without a tear, for God is my Father, Jesus is my brother, and the faithful are my brothers and sisters (Matt. 12:46–50; 10:16–42; Mark 3:31–35; Luke 8:19–21). Joseph told us to go and preach to our friends, we did so — we sowed the seed and now I see the fruits of our preaching. The rest we have handed over [to another power] for a season — if they must of necessity see sorrow to bring them into the Gospel, they must. If all my family were here they would be more than all that are now here today — there are only three branches of the family here. Where will this grow to, when we go back to our Great Grand Father Goddard — if he had had the Priesthood and preached to his race, how many would there have been? My mother could sum up from 130 to 150. If we were to take his children and grand children, what sort of a number would there be here? You would want a ten acre lot to stand [them] on. Provided Great Grand Father Goddard had the Keys of the Kingdom of Heaven, and [had been permitted] to [live and] reign over his posterity he would now have had a great number to preside over. Come down to our great grand children and trace it back to the main stream — it is like a little fibre, it spreads itself and becomes a mighty river, if you trace it you lose it, but follow out those great ravines to our Great Grand Father's days.

And this gentile race is devilism from first to last, they are so far from being right that they would have an infidel for a President. They cry out Republicanism and that is for the sons to rule their fathers, daughters to rule their mothers, wives to oppress their husbands and to rule over fathers and mothers, and abuse the very authority that God has ordained for their salvation.

If our Grand Father Goddard had ruled as a King and Priest over his posterity and the posterity are raised up [as] Kings and Priests to rule over their posterity (our Grand Father's Goddard's family), he would call together a numerous host. I will show you the order of the Kingdom — one is placed here, another there, another there, and so on. I should be their ruler, savior, dictator, and governor — they would have an innumerable posterity and say just as I say. I should console, comfort, and advise. You and your children rise up and administer unto their

children, and will rule over their posterity, and they may get up in tens, hundreds, thousands, and millions. Adam will be the King of all (Gen. 1:26, 28; D&C 78:16), Seth next. Seth rules under his Father and over all (Gen. 5:1–3; D&C 107:40–43) — this process will never end; this is the order of the Kingdom of Heaven, that men should rise up as Kings and Priests of God (Gen. 14:18; Ex. 19:5–6; Psa. 110:4; Heb. 7; 1 Peter 2:9; Rev. 1:6; D&C 76:56) — we must have people to rule. Uncle Haven, Phinehas, Brother Joseph, are next and if my father were here, he would rule all. I calculate if I am blessed that I will have an innumerable host, [the] same as Abraham, Isaac and Jacob. Orson Pratt can tell you the number of the sands and the stars, but the Lord said, "Their seed will be innumerable, and they shall exceed the number of the stars — they shall never cease to all eternity" (Gen. 15:1–6; 22:16–18; 26:4) and where there is no end, it must be innumerable. You may get an eternal decrease and get to nothing, but there is no end to increase.

I'll tell you about old Israel — do you know what the curse was upon Israel for? I behold my Father was living, or my Grand Father and he was to have 12 sons. Now I have received a promise to remain to me, and to be upon your children — I would tell you children that inasmuch as you have received this promise, if you mix your blood with others I will curse you (Gen. 27:46; 28:1–2, 6–9; Ex. 19:5–6), and in relation to the Priesthood they will be high minded, stiff necked. The nations have wandered in darkness, if they had not mixed their blood the Priesthood would never have been taken from them (Ezra 2:61–62; chapters 9–10; Neh. 7:63–65; 10:28–30; 13:1–9, 23–31). As Abraham was blessed that in the latter day he would gather them, and cleanse and wash them — God has had regard to the blood for His oath's sake, that blood has trickled [down] through our parents. I know who has the right to the Keys (D&C 124:57–58) — that blood has been preserved and has been brought down to father and son, and the Father has been watching it all the time and saw the man that had the blood pure. (D&C 86:7–11) That is what Joseph meant the Lord had regard to, and made promises to the seed of Abraham, if it had not been mixed with the Gentiles — the Gentiles are cursed. Ephraim is the character who has the blood in him, the Lord has respect unto it — it is perfectly plain and simple. The Priesthood has not been on the Earth — those who have the right will redeem the nations of the Earth — the People who had the right to the Priesthood lost it — and the Lord will bring it forth in this our day. We shall redeem our friends and all the house of Esau will be saved by proxy, by the Priesthood when we go into the font, we will tell you who ought to do it. Suppose a man and woman, they want to redeem their friends, perhaps they have lived without the gospel. She would go to be baptized for her father and mother, and if her husband has the power of the Priesthood they are jointly baptized, he for the father, she for the mother. He is then washed for the father, she for the mother — he holding the Priesthood redeem[s] the father and mother of the woman. Again for his father and mother, she receives the anointing for the woman, and he, [for] the man, and they stand as proxy to be sealed up to all eternity and then they go through the ordinances in the same way, and then they are sealed up in the same way for others. We shall have Father Smith with his grey locks, Joseph, Hyrum, Samuel, all will stand in their order, and we shall be rulers — let my walk and my life speak for myself. The joy of the Lord is a great deal more than any one thinks of — I have now given you text enough for weeks.

Heber C. Kimball said: President Young has laid many principles before us, and which is quite as congenial to my feelings as water is — it is what I am intending to act for. I have a spirit within me, which is begotten of the Lord and all the privileges and blessings which are ordained for me to obtain, no creature will ever snub me, to prevent my getting them unlawfully. I suppose I have descended from some of those characters, and we have got to sustain it, we must go ahead or be damned, and this is the right kind [of] feelings. President Young has given a short sketch of what has been — in the light that he saw when those armies were marching in platoons towards the West — I distinctly heard the guns crack and the swords clash — Lorenzo Young lived close by me at the time. Since that time we have never turned to the right or to the left — neither of us was ever an enemy to Joseph Smith, we never pulled him back, we have always been ready to push him forwards, we never dictated to him in the first thing, but we assisted him in carrying it out. If you get in a proper position to the Twelve, you will never dictate or pull them back, you can not hinder the work of God, [even] if you attempt it; the team will still move on, it will drive the horse along and now and then he will get snagged, and it will be the worse for him.

I recollect those brethren that came from Pennsylvania, there were eight of them, we did not receive the Gospel then, and they went back to Pennsylvania. When we were convinced, I took my sleigh, and Brigham and wife and Phinehas and wife went with me to Pennsylvania where we stayed one week, then returned home and in the Spring in the month of April, J[oseph] and Brigham were baptized. That Church in Pennsylvania was the first people that received the gift of tongues, we received them next and carried them to Kirtland and Joseph Smith

heard the tongues for the first time, and he acknowledged them to be of God, we have a perfect knowledge of what took place. When I contemplate what has transpired I feel grateful, and thanks be to God I never stumbled and found fault with my superiors, and I never want such a thing recorded on Earth, for they [the records] will be handed down in Eternity. Let every one examine himself, his authority and his place — this is my anxiety and the desire of my heart, that this spirit may rest upon my posterity. I know that I have a Kingdom, many relations in this world — I have all here, and ten thousand million others, and as I enjoy the society of my friends in this world, I shall enjoy them in the next. All things come to me natural, and this is the principle they came to me. I knew no more of God according to the sectarian notion, than if there was none, for He was without body, parts or passions, for He existed no where. God is a man like unto ourselves, and I expect His society, or the society of His children (Prophets, Kings, Lords, Princes, Queens, Goddesses) [in Heaven] just the same as in this world. I expect to go to a kingdom of order, where every man will be in his place, and wisdom will be given to us to make them all perfectly happy, we will all be happy, no tears, no mourning, no selfishness, but everything in order. As God organizes His Kingdom, so we shall organize ours; there will be [a] King of Kings, and Lord of Lords — my superiors in this world, will be my superiors in the world to come. We shall all follow our file leaders, we shall all be satisfied, no one will be dissatisfied, all will be made happy — and all will go ahead faster than we do here — I will sustain them as they sustain me, and [this is necessary in order] to redeem our kindred whereby they can have joy. If you should get a large Kingdom and you think there is no room for them to multiply — I will show you a simile — when you find a swarm of bees, there is a King and Queen among them, and they are increasing all the time. When they get too full in the hive, they go and ordain another King and Queen, who go in pursuit of a place for their Kingdom, and then away they all go — while you will see all the old women out of doors with their tin pans, ringle dingle, ringle dingle — and then they will increase again, and they will swarm two or three times a year — and I suppose it will be so with us. Shall we hinder each other and try to hinder the work of God?

I can also compare you to a lot of floodwood in the Mississippi. We all keep in the big channel together until we get to St. Louis, and so, until we get into the big waters together. Some of them may get crusty and get into an eddy and there they must wait until someone comes, cuts them loose and starts them again. He will not be able to catch the other lot until he gets into the ocean of glory. The current will carry all down, so don't hurry and grumble and we shall all get into the ocean of peace and glory, all the little streams flow into the ocean of peace.

There are three branches of the family here — unite all your faith and you will all prosper, there will not be much sickness or sorrow. I expect to be near you in the Eternal world, let us cultivate peace and friendship, and all good feelings, bear all things, hope all things, endure all things (1 Cor. 13:1–7), and then I can do you good. This is the spirit that all should cultivate even from generation to generation. I expect to see the day when I shall look upon hundreds and millions — I shall increase from this time to all eternity. I say unto you, push ahead, and don't stop and say I wish I was dead! What do you want to die for? I used to wish I was dead, [but] where would have been the extent of my kingdom if the Lord had taken me at my word? I want to live 50 years until my head is white as wool — if I was to die I should not look so venerable. There's no time to lament or say I wish I was dead — when I see my friends cast down and sorrowful it hurts me. The Lord will give us strength to come off victorious, there is something new and glorious every day. I believe I shall comprehend all things in this world and then I am sure I shall in another, this will bring me in a position to act like a God. How do you suppose Brother Joseph thought and felt at the little narrow contracted minds of men? And I ask God to pour down His blessings upon you, and I would seal it so that it would never get off you.

John Taylor: This morning I went to see President Young — I asked him if I was a relation — he said I was, or else I was going to prove to him how I was [not] related. As he [has] saved me that trouble, I and my wife are come in your midst and I hope I shall never disgrace my family or any of you. When we are all united, we shall have an invulnerable bulwark that the powers of hell cannot subvert. We can see the order of the Father taking His place and all being in subjection to Him, and when we trace our descent like the branch of the tree, we shall trace the root of it to our Father in Heaven. And we shall be related to Gods, and shall find our union in temporal and spiritual things. We have Fathers — one who is in Heaven (John 20:17; Matt. 5:48; 6:9) [and others on Earth]. When this dispensation is complete, we shall find that it has come to pass that prophecy which says "all Israel shall be saved" (Rom. 11:26). The best way is to go smoothly along — some persons cannot endure the yoke or the burthen. The easiest way is to prove all things — and then hold fast that which is good (1 Thes. 5:21). We are all embarked on the Gospel Ship and bound for the port of eternity and if we go on we will get to our port. I feel that I am going to preach — uncles, aunts, brothers, sisters, cousins and all, God bless you all — Amen!

John Smith, Patriarch: I have been much gratified at the privilege of being here. I have thought while Joseph began to trace his genealogy — I found I was a little related to you. I thank God that so many are gathered together of one blood. All that is lacking is to stand in our lots — we cannot redeem our forefathers without the help of our assistants, it is a sort of a willful disposition in us, and we make ourselves a multitude of trouble by not being obedient. Six years last summer there was a meeting for sanctifying the elements — let every man stand in his lot, and then the elements will be sanctified. Women obey your husbands and God will give you power to drive the destroyer from your dwellings. I am bold to assert, I know now, and I am not afraid to say in the name of the Lord, [that] the destroyer cannot take away your children, it must be done through obedience, humility and faith and then He will teach you the words of life. At Augusta I was called in to see a sick child. I could not lay my hands on the child — I felt that I wanted to say something, at last of all I said, "I am afraid you are not agreed, that you do not live in love, humility and peace" (John 17:11, 20–23[i]). I saw the difficulty — I finally laid my hands on it, gave them a charge [that they should] not begin to quarrel, and then they should raise their children here, and rear a large family. Be united one with another — never let it be that children are oppressors, nor women rule over them (Isaiah 3:12). Let everything be done in order and this city will become a healthy habitation. I will bless you all first-rate and tell you how to heal your children. You will comprehend far greater things — may the Lord bless you all, with wisdom, knowledge, intelligence, and deliver every one of this congregation from such a snare, even so Amen.

— (To be continued) —

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[i]D&C 124:41. The formal beginnings of this new order commenced on May 4th, and 5th, 1842, with the creation of the Holy Order. (*HC* 5:1–3) A little over a month later, on June 17th, 1842, Heber C. Kimball wrote a letter to fellow Apostle, Parley P. Pratt, wherein he refers to this new order: "We have received some precious things through the Prophet on the priesthood that would cause your soul to rejoice. I can not give them to you on paper for they are not to be written. So you must come and get them for yourself." (Parley P. Pratt papers, Church Historian's Office)

[ii]That the Church of the Firstborn was destined to be established on Earth is prophetically declared in the Joseph Smith Translation of Genesis chapter 9:15, 22–23; and that the Prophet lived to establish it is witnessed by Heber C. Kimball. (see *JD* 5:129; *HC* 5:2; *JD* 8:154; For a comprehensive discussion on this subject see: "The Church of the Firstborn and the Holy Order of God", published in *Doctrine of the Priesthood* Vol 1 No. 4, January 1977; see also: "The Nauvoo Doctrine in Light of Book of Mormon Prophecy, Part 1", published in *Doctrine of the Priesthood* Vol. 3, No. 1, November 1986; see also text above and below note 35)

[iii]The plan was to seal all the Saints together into one great family tree through the marriage and adoption covenant, with the Prophet Joseph Smith standing at the head as the father of all the Saints in this dispensation.

[iv]On February 10th, 1845, President Young made the following remarks: "According to the order established, *all Saviours shall stand at the head of all those whom they redeemed and* ***bring them into their own kingdom*** *and* ***reign over them.*** . . . . . For example a man and his wife will go into the font — the man will be baptised for all his male relatives and also the male relatives of his wife, and she will be baptised for all the females that are related to herself or husband, and *bring them up into their Kingdom*, and there ***reign over them***" (TPBY 1:2/10/45)

On January 8th, 1845, President Young made the following remarks: "The human family will find out [who are] the saviors of the Earth (Obadiah 1:21). There is one thing I would correct — Brother Phineas used the word savior as applied to [the Prophet] Joseph . . . . . There is no real fault to say Joseph is our savior . . . . If Joseph Smith is not the man on whom the Keys of the Kingdom rest I would not give the ashes of a rye straw for our Salvation. If I lead my family and tell them the way of salvation am I not their savior? Jesus spilt his blood for the remission of sin, and the spilling of blood is, and always will be the case. There is blood running in the veins of the family — and I know who has the blood and the Priesthood to carry the Keys to the world (D&C 86:8–9; 110:12; 112:30–33; 124:56–58) . . . . . *The Church does not understand the doctrine that Joseph had* — [yet] it is plain as the sun at noonday — the order of redeeming our relatives has been done in the Kingdom of Heaven. . . . . There are hundreds to be baptized for the dead — suppose Brother Joseph or Hyrum or William came along, he picks up 3 or 400 — he that has the greatest power will take them — suppose some one is baptized for my relations and I afterwards find time, I will go and be baptized for them, and I will hold them all — suppose Joseph was alive he could go and be baptized for them and hold them all in spite of all Earth and Hell, there is a law by which all the human family will be redeemed. (TPBY 1:1/8/45)

[v]On February 16th, 1847, President Young said: "Those that are adopted into my family and take me for their counselor, if I continue faithfully I will preside over them throughout all eternity. I will stand at their head, and Joseph will stand at the head of this Church and will be their president, prophet and god to the people in this dispensation" (Exodus 4:14–16; 7:1; Psalms 82:1, 6–7; John 10:34–36; *TPJS* 323, 363). (TPBY 2:2/16/47)

In 1873, Thomas B. H. Stenhouse published the following in his book: "This law of adoption assumes that Joseph Smith was appointed and ordained from before the creation of the world to be the head and ruler of "the Last Dispensation." Adam, Noah, Abraham, Moses,

Elijah, and Jesus had each their place in the world's history as great men to whom special dispensations had been accorded; but to Joseph was given "the Dispensation of the Fulness of Times," which, by bringing into harmony the labours of the prophets and apostles of all ages should be the crowning work of the heavens above and of the earth beneath.

The declaration — "No man cometh to the Father but by "me" was applied by modern apostles to Joseph Smith, and now to Brigham Young, and should he have a thousand successors, it would be considered as equally applicable to them all. . . . . .

Before leaving Nauvoo these assumptions took practical shape in the "sealing," by the law of adoption, of heads of families to Brigham and the apostles in the Temple. . . . . the apostles met with the Quorums of priesthood and taught them that "the Kingdom" had been given unto Joseph, and it was necessary, in order to obtain salvation, that all the Saints should be sealed to one another, and finally to him. (*The Rocky Mountain Saints* pp. 495–506)

It is both interesting and ironic, that in 1894, when Wilford Woodruff finally did away with the *old practice* of the law of adoption, that he instructed the Saints after they had done up their genealogy as far back as they could go, that they were still to seal themselves along with their dead to the Prophet Joseph Smith. (*The Deseret Weekly,* Vol. 48: (April 21, 1894) 541–545; for other sources see also the diary of Abraham H. Cannon, December 18th, 1890; also April 5th, 1894)

[vi]Abraham 2:8–11; D&C 124:56–58; 110:12

[vii]Women were adopted as well as men, however, after marriage, her sealing line would follow that of her husband's and his parents would become her parents.

[viii]The New Testament Book of Corinthians states: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. . . . . Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor 11:3, 11)

The book of Ephesians states: "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." (Ephesians 5:22–28)

The following remarks were made by Heber C. Kimball and Amasa Lyman in a meeting of endowed Saints which was held in the Nauvoo Temple on December 21st, 1845.

Heber C. Kimball: "He spoke of the necessity of women being in subjection to their husbands. I am subject to my God, my wife is in subjection to me (Cor 11:3), and will reverence me in my place and I will make her happy. I do not want her to step forward and dictate to me any more than I dictate to President Young. . .

Amasa Lyman Addressed the assembly: . . . . . We want the man to remember that he has covenanted to keep the law of God, and the woman to obey her husband (1 Tim. 2:12) and if you keep your covenants you will not be guilty of transgression. . . . . .

Elder Heber C. Kimball said: . . . . We have been taken as it were from the Earth, and have traveled until we have entered the Celestial Kingdom and what is it for . . . . . it is to bring us to an organization and *just as quick as we can get into* ***that order and government*** *we have* ***the Celestial Kingdom here****.* You have got to honor and reverence your brethren, for if you do not you never can honor God (1 John 4:20–21). The man was created, and God gave him dominion over the whole Earth (Gen. 1:26), but he saw that he never could multiply, and replenish the Earth, without a woman. And He made one and gave her to him (Gen. 2:18–24). He did not make the man for the woman; but the woman for the man (1 Cor. 11:9), and it is just as unlawful for you to rise up and rebel against your husband, as it would be for man to rebel against God. . . . But if a man doesn't use a woman well and take good care of her, God will taker her away from him, and give her to another (D&C 132:42–43).

Perfect order and consistency made Heaven, but we are now deranged, and the tail has become the head (Isaiah 28:14–15). (TPBY 1:12/21/45)

On December 28th, 1845, President Young made the following remarks to a company of endowed Saints in the Nauvoo Temple: "The order and ordinances passed through here prove the principles taught in the Bible — ***first*** *men should love their God* ***supremely*** (Matt. 22:36–38). Women will never get back unless she follows the man back (Gen. 3:16; 1 Cor. 11:3) — if the man had followed the woman he would have followed her down until this time (Gen. 3:11–19). Light, liberty and happiness will never shine upon men until they learn these principles — *the man* ***must love his God*** and *the woman* ***must love her husband***. The love which David and Jonathan had for each other (1 Sam. Chapters 18–20; 2 Sam. 1:23, 25–26) was the love of the Priesthood." (TPBY 1:12/28/45)

On February 17th, 1847, President Young said: "*The man is the* ***head*** *and* ***God*** *of the woman* (1 Cor. 11:3; Gen. 3:16–17), but let him act like a God in virtuous principles and *God-like conversation*, walk and deportment, and such men will continue to gain influence and power and advance in glory through all eternity. But should they use their power in wickedness as a tyrant, they soon will be called to render an account of their stewardship. If not found worthy, they will be hurled down to perdition and their family and kingdom will be given to another that is more worthy (D&C 132:43–46; 2 Sam. 12:7–8; Matt. 25:14–30). Some say that a woman can't be saved without a man. Neither can a man without a woman (1 Cor. 11:11; D&C 132; *Unpublished Revelations* 88:1–9). . . . . I know that the women have generally ruled their husbands and their children rule their mothers (Isaiah 3:12). But when a woman undertakes to rule me I want her to be smart enough not to let me catch her at it. Now I don't want the brethren from my remarks to abuse their wives but treat them kindly" (TPBY 2:2/16/47)

[ix]1 Cor. 11:11; D&C 131:1–4; 132:1–6.

[x]It is significant that in keeping with President Young's own doctrine as he explains it above, that: "About the year 1847, Brigham, Heber C. Kimball and Willard Richards, called a meeting of their adopted sons and daughters at what then was called Miller's Hollow, Now Bluff city, and there took a vote of their faithful children, whether they would acknowledge him as Prophet, Seer and Revelator of the Church *and their* [personal] ***Lord*** *and* ***God****,* ***Savior****,* ***Prince*** *and* ***King***." Some of the adopted later told of this. (Letter from "A Hon[?] of Ephraim — *The True Latter Day Saints Herald* Vol. 2 No. 2, March 1861)

It is common understanding among the Saints, that in the Celestial Kingdom parents will become "Gods" to their children. This is all a part of the Prophet's doctrine on the Celestial Family. But what is *not* commonly understood is that the Prophet also taught that before parents can be prepared to live in that relationship with their children in the life to come, they must first prove themselves worthy here on Earth. And this can only be done by mastering the laws, principles, and etc. upon which said blessings are predicated, through a practical experience and application of the same *here in mortality*. We are told that in the next life, we will take up with the same nature, disposition and faults which possess us at the time of death. This would argue hard for the idea, that of necessity, we ***must*** *master the laws* of the *Celestial Kingdom* ***here in mortality***, and in the event that we fail, we need not expect to enjoy the blessings or fruit thereof in the life to come, for "now is the time to prepare to meet God". Hence if we expect to rule as Gods over our children and Family Kingdom in the next life, we must first establish a righteous relationship of that character with our children here in mortality; and if parents and children cannot enter into that relationship in mortality, they will not enjoy it in the life to come. This is the essence of the Prophet's revelation on Celestial Marriage:

"Verily, Verily, I say unto you, ***except ye abide my law*** *ye cannot attain to this glory*. For strait is the gate, and narrow the way that leadeth unto the ***exaltation*** and continuation of the lives, and ***few there be*** *that find it,* ***because*** *ye receive me not* ***in the world*** . . . . . *Receive ye, therefore,* ***my law***. Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, *neither do they* ***abide in my law***. (D&C 132:21–25)

It is an established fact that human nature, as it is constituted in the *"natural man"*, does not leave one mentally disposed to live in a personal relationship of "Total Commitment". Consequently, as the scriptures teach, and as the above passage clearly states, *"many are called, but* ***few are chosen****"*, and this too for the obvious reason that at the day of judgment, not many will be mentally disposed or prepared to live in and abide by the Law of a Celestial Kingdom. The Doctrine and Covenants explains this very clearly:

"And they who are not sanctified through . . . ***the law of Christ***, must inherit another kingdom . . . . For *he who is not able to abide the law of a* ***celestial kingdom cannot abide*** *a celestial glory*. And he who cannot abide the law of *a* ***terrestrial kingdom*** *cannot abide a terrestrial glory*. And he who cannot abide the law of *a* ***telestial kingdom*** *cannot abide a telestial glory*; therefore he is not meet for a kingdom of Glory. . . . . And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. . . . . And there are many kingdoms . . . . . And *unto every kingdom i****s given a law***; and *unto every* ***law*** *there are certain bounds* also and conditions. ***All*** *beings who abide not in those conditions* ***are not justified***." (D&C 88:21–24, 34–39)

The Prophet Joseph Smith taught that we must learn to live and abide in the Celestial Law before we will be fit subjects for a Celestial Kingdom. On April 10th, 1842, he stated that "If you wish to go where God is, you must be like God, or possess the principles which God possesses" (*TPJS* 216)

The following is an extract from an essay which according to the History of the Church was written by the Prophet Joseph Smith:

"Who but those who have duly considered the condescension of the ***Father of our spirits***, in providing a sacrifice for His creatures, a plan of redemption, a power of atonement, a scheme of salvation, having as its great objects, the bringing of men back into the presence of the King of Heaven, crowning them in the celestial glory and making them heirs with the Son to that inheritance which is incorruptible, undefiled, and which fadeth not away — who but such can realize the importance of a perfect walk before all men, and a diligence in calling upon all men to partake of these blessings? How indescribably glorious are these things to mankind! . . . . . The law of Heaven is presented to man, and as such guarantees to all who obey it a reward far beyond any earthly consideration. . . . . in the midst of all this there is a promise predicated upon the fact that it is *the law of Heaven*, which ***transcends*** *the law of man*, as far as eternal life the temporal; and as the blessings which God is able to give, are greater than those which can be given by man. Then, certainly, if the law of man is binding upon man when acknowledged, how much more must the law of Heaven be! And as much as the law of Heaven is *more perfect than the law of man*, *so much greater must be the reward* ***if obeyed***. The law of man promises safety in temporal life; but the law of God promises that life which is eternal, even an inheritance at God's own right hand, secure from all the powers of the wicked one.

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from Heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. But we consider that *this is a station to which no man ever arrived in a moment*: he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. . . . . *it is necessary for men to receive an understanding concerning the laws of the heavenly kingdom,* ***before they are permitted to enter it***, we mean the celestial glory. So dissimilar are the governments of men, and so divers are their laws, from the government and laws of Heaven, that a man, for instance, hearing that there was a country on this globe called the United States of North America, could take his journey to this place without first learning the laws of government; but the conditions of God's kingdom are such, that ***all*** *who are made partakers* of that glory*, are under the necessity of learning something respecting it* ***previous to their entering*** *into it*. But the foreigner can come to this country without knowing a syllable of its laws, or even subscribing to obey them after he arrives. Why? Because the government of the United States does not require it: it only requires an obedience to its laws ***after*** the individual has arrived within its jurisdiction.

As we previously remarked, we do not attempt to place the law of man on a parallel with the law of Heaven; but we will bring forward another item, to further urge the propriety of yielding obedience to the law of Heaven, after the fact is admitted, that the laws of man are binding upon man. Were a king to extend his dominion over the habitable earth, and send forth his laws which were of the most perfect

kind, and command his subjects one and all to yield obedience to the same, and add as a reward to those who obeyed them, that at a certain period they should be called to attend the marriage of his son, who in due time was to receive the kingdom, and they should be made equal with him in the same; and fix as a penalty for disobedience that every individual guilty of it should be cast out at the marriage feast, and have no part nor portion with his government, what rational mind could for a moment accuse the king with injustice for punishing such rebellious subjects? . . . . .

When these royal laws were issued, and promulgated throughout the vast dominion, every subject, when interrogated whether he believed them to be from his sovereign or not, answered, Yes . . . . This admitted, the subject is bound by every consideration of honor to his country, his king, and his own personal character, to observe in the strictest sense every requisition in the royal edict. Should any escape the search of the ambassadors of the king and never hear these last laws, giving his subjects such exalted privileges, an excuse might be urged in their behalf, and they escape the censure of the king. But for those who had heard, who had admitted, and who had promised obedience to these just laws no excuse could be urged; and when brought into the presence of the king, certainly justice would require that they should suffer a penalty. Could that king be just in admitting these rebellious individuals into the full enjoyment and privileges with his son, and those who had been obedient to his commandments? Certainly not. Because they disregarded the voice of their lawful king; they had no regard for his virtuous laws . . . nor their private virtue. They regarded not his authority enough to obey him, neither did they regard the immediate advantages and blessings arising from these laws if kept, so destitute were they of virtue and goodness; and above all, they regarded so little the joy and satisfaction of a legal seat in the presence of the king's only son, and to be made equal with him in all the blessings, honors, comforts, and felicities of his kingdom, that they turned away from a participation in them, and considered that they were beneath their present notice though they had no doubt as to the real authenticity of the royal edict.

We ask, again, would the king be just in admitting these rebels to all the privileges of his kingdom, with those who had served him with the strictest integrity? We again answer, No. Such individuals would be dangerous characters in any government: good and wholesome laws they despise; just and perfect principles they trample under their feet as something beneath their notice; and the commands of their sovereign which they had once acknowledged to be equitable they entirely disregard. How could a government be conducted with harmony if its administrators were possessed with such different dispositions and different principles? Could it prosper? Could it flourish? Would harmony prevail? Would order be established, and could justice be executed in righteousness in all branches of its departments? No! In it were two classes of men as dissimilar as light and darkness, virtue and vice, justice and injustice, truth and falsehood, holiness and sin. One class were perfectly harmless and virtuous, they knew what virtue was for they had lived in the fullest enjoyment of it: and their fidelity to truth had been fairly tested by a series of years of faithful obedience to all its heavenly precepts. They knew what good order was, for they had been orderly and obedient to the laws imposed on them by their wise sovereign, and had experienced the benefits arising from a life spent in his government till he has now seen proper to make them equal with his son. Such individuals would indeed adorn any court where perfection was one of its main springs of action, and shine far more fair than the richest gem in the diadem of the prince.

The other class were a set of individuals who disregarded every principle of justice and equity; and this is demonstrated from the fact, that when just laws were issued by the king, which were perfectly equitable, they were so lost to a sense of righteousness that they disregarded those laws, notwithstanding an obedience to them would have produced at the time, as regards their own personal comfort and advantage, the happiest result possible. They were entirely destitute of harmony and virtue, so much so that virtuous laws they despised. They had proven themselves unworthy a place in the joys of the prince, because they had for a series of years lived in open violation of his government. Certainly, then, those two classes of men could not hold the reins of the same government at the same time in peace; for internal jars, broils, and discords would rack it to the center, were such a form of government to exist under such a system. The virtuous could not enjoy peace in the constant and unceasing schemes and evil plans of the wicked; neither could the wicked have enjoyment in the constant perseverance of the righteous to do justly. That there must be an agreement in this government, or it could not stand, must be admitted by all. Should the king convey the reins into the hands for the rebellious the government must soon fall; for every government, from the creation to the present, when it ceased to be virtuous, and failed to execute justice, sooner or later has been overthrown. And without virtuous principles to actuate a government all care for justice is soon lost, and the only motive which prompts it to act is ambition and selfishness. Should the king admit these rebels into his house to make them equal with the others, he would condescend beneath his dignity, because he once issued virtuous laws which were received by a part of his subjects, and the reward affixed was a seat at the marriage feast, and an *adoption into his own family as lawful heirs*. So that should he now offer anything different he would destroy forever that government which he once so diligently labored to establish and preserve and which he once had wisdom to organize. Such individuals as the last named, would be a bane to a virtuous government, and would prove its overthrow if suffered to hold a part in conducting it.

We take the sacred writings into our hands, and admit that they were given by direct inspiration for the good of man. We believe that God condescended to speak from the heavens and declare His will concerning the human family, to give them just and holy laws, to regulate their conduct, and guide them in a direct way, that in due time He might take them to Himself, and make them joint heirs with His Son. But when this fact is admitted, that the immediate will of Heaven is contained in the scriptures, are we not bound as rational creatures to live in accordance to all its precepts? Will the mere admission that this is the will of Heaven ever benefit us if we do not comply with all his teachings? Do we not offer violence to the Supreme Intelligence of Heaven, when we admit the truth of its teachings, and do not obey them? Do we not descend below our own knowledge, and the better wisdom which Heaven has endowed us with, by such a course of conduct? For these reasons, if we have direct revelations given us from Heaven, surely those revelations were never given to be trifled with, without the trifler's incurring displeasure and vengeance upon his own head, if there is any justice in Heaven; and that there is must be admitted by every individual who admits the truth and force of God's teachings, His blessings and cursings, as contained in the sacred volume.

Here, then, we have this part of our subject immediately before us for consideration: God has in reserve a time, or period appointed in His own bosom, when He will bring all His subjects, who have obeyed His voice and kept His commandments, into His celestial rest. *This*

rest is of such perfection and glory, that man has need of a preparation before he can, according to the laws of that kingdom, enter it and enjoy its blessings. This being the fact, God has given certain laws to the human family, which, if observed, are sufficient *to prepare them to inherit this rest.* This, then, we conclude, was the purpose of God in giving His laws to us: if not, why, or for what were they given? . . . . .

As we previously remarked, all well established and properly organized governments have certain fixed and prominent laws for the regulation and management of the same. If man has grown to wisdom and is capable of discerning the propriety of laws to govern nations, what less can be expected from the Ruler and Upholder of the universe? Can we suppose that He has a kingdom without laws? Or do we believe that it is composed of an innumerable company of beings who are entirely beyond all law? Consequently have need of nothing to govern or regulate them? Would not such ideas be a reproach to ***our Great Parent***, and at variance with His glorious intelligence? . . . . . .

Viewing these facts in a proper light, you cannot be insensible, that without a strict observance of all His divine requirements, you may, at least, be found wanting; and if so, you will admit, that your lot will be cast among the unprofitable servants. We beseech you, therefore, brethren, to improve upon all things committed to your charge, that you lose not your reward.

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Reflect for a moment, brethren, and inquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, [what] could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the ***Church of the Firstborn***? Here then, we understand, that Paul rested his hope in Christ, because he had kept the faith, and loved his appearing and from His hand he had a promise of receiving a crown of righteousness. If the Saints are not to reign, for what purpose are they crowned? . . . . . [The Lord said,] "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne" (see Rev. 3). And again, it is written, "Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him, purifieth himself, even as He is pure" (1 John 3:2, 3) . . . . . from the few items previously quoted we can draw the conclusion that there is to be a day when all will be judged of their works, and rewarded according to the same; that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction, and reign with Christ on the earth, where, according to the ancient promise, they will partake of the fruit of the vine new in the glorious kingdom with Him; at least we find that such promises were made to the ancient Saints. And though we cannot claim these promises which were made to the ancients for they are not our property, merely because they were made to the ancient Saints, yet if we are the children of the Most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him and for ourselves obtain the same promises. . . . .

Our Lord said, "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able." And again, many are called, but few are chosen.

* * * * * *

The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of Heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement." (*History of the Church* 2:5–23)

[xi]It is evident from President Young's statement that *in the covenants of the* ***Priesthood***, the *Law of* ***"Obedience"*** is a mandate from the highest tribunal in the Heavens. Great emphasis has been placed on the law of obedience, by all the Prophets, including Jesus, who among other things stated, "If ye love me, keep my commandments." (John 14:15) On another occasion he said "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21) Again in the Old Testament the Prophet Samuel stated that "to obey is better than sacrifice." (1 Samuel 15:22) The third article of faith states: "We believe that through the Atonement of Christ, all mankind may be saved, ***by obedience to the laws and ordinances of the Gospel***." (PGP 3rd Article of Faith) In an editorial which was published in the *Times and Seasons*, Apostle John Taylor stated the following:

The truth is, religion — old fashioned Abel, Noah, Abraham, Israel, Moses, Shadrach, Meshach, Abednego, Isaiah, Jeremiah, Daniel, Jesus Christ, Apostolic, Mormon religion — is made up of *"obedience,"* come life or death, with crowns for crosses; being ordained to eternal life after sin is overcome. Therefore brethren, endure, like good soldiers, to the end, and you will be ordained to this highest honor of the priesthood. ETERNAL LIFE! — *Times and Seasons* 5: (Oct 1, 1844) 670

It is an old Mormon cliche that "obedience is the first law of Heaven!" But it might just as honestly be said that obedience is the first law of most any government, whether it be from Heaven or Hell!

The Law of obedience as applied to the Celestial Law and the Gospel is one thing, but this should not in any way be confused with ***"blind faith"*** which is a *primary tool of the Devil, that he aptly yields in order* ***to dupe and defraud the world***. It is one thing to be asked for cooperation in doing a thing which you would prefer not to do, such as was the case with Jesus in the atonement; but it is entirely another to be asked in the name of obedience, to do a thing which according to your own understanding is wrong. In this case, forever, a man's first and primary obligation is to his own conscience — hence, "knowledge is the power of God unto Salvation" — and to thine own Self, be true!

[xii]D&C 132:22, 24; *HC* 5:555; *TPJS* 322; *WJS* 244; *UPR* 61:32–38

[xiii]The Doctrine and Covenants teaches that there are three different degrees of glory, the Celestial, Terrestrial and Telestial, and that each of these kingdoms is predicated upon a different law:

"they who are not sanctified through . . . ***the law of Christ***, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For *he who is not able to abide the law of a* ***celestial kingdom cannot abide*** *a celestial glory*. And he who cannot abide the law of *a* ***terrestrial kingdom*** *cannot abide a terrestrial glory*. And he who cannot abide the law of *a* ***telestial kingdom*** *cannot abide a telestial glory*; therefore he is not meet for a kingdom of Glory. . . . . And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. . . . . And there are many kingdoms . . . . . And *unto every kingdom* ***is given a law***; and *unto every* ***law*** *there are certain bounds* also and conditions. ***All*** *beings who abide not in those conditions* ***are not justified***." (D&C 88:21–24, 34–39)

It is well known that when Moses was on Earth he established a Theocratic Government. However, rather than being Celestial, the "Law of Moses" was predicated upon "a law of carnal commandments" which at best can only be described as a Telestial Law — hence a "Telestial Theocracy" (D&C 84:18–27; JST Exodus 32:1–2; TPJS 322). This is in sharp contradistinction to the "Celestial Theocracy which was established by the Prophet Joseph Smith at Nauvoo. And this being the case, inasmuch as the Celestial, Terrestrial and Telestial Kingdoms each have and are governed by a different law, we need not expect that a Telestial Law or the Law of Moses would necessarily be applicable and binding in the laws of a Celestial Kingdom.

[xiv]It is important for us to recognize that Pratt states God's government is Patriarchal — not only in eternity, but also ***in time***. In other words, even here in mortality God's government is Patriarchal. On February 4th, 1872, Pratt's brother and fellow Apostle, Orson Pratt, made another similar statement:

"I will call the attention of this congregation to a portion of prophecy which will be found in the 44th and 45th verses of the 2nd chapter of the book of Daniel:

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. . . . .'

"there are some strangers in our midst who have not, perhaps, heard our views in regard to setting up the kingdom of God in the latter times, it may not be amiss for us to set forth before them the views of the Latter-day Saints in regard to this prediction. We have, during the last six thousands years, or nearly so, had a very great variety of human governments established on the earth. Governments began to be established in the days of our first parents. . . . Among those governments, however, was maintained also *the government of God* — a ***patriarchal government***, that continued with the righteous from *the days of* ***Adam*** *down till the days of Enoch*, and for a short period after his days. This government *was* ***patriarchal*** *in its nature*, or, in other words, directed and dictated by the Creator of man — the great Law-giver. . . . . but at length, about the period of the death of Adam, or a little after, human governments rooted out of the earth the government of God, mankind apostatized from the great principles which were revealed from heaven, and all flesh corrupted its way in the sight of God to that degree, that the just anger of their Creator was kindled against them, and he decreed that they should be swept off from the face of the earth by a flood of waters. Again, after this great destruction, a *divine government* was organized on the earth, Noah being the ***great Patriarch***, *Revelator, and Prophet*, to whom was given laws and institutions for the government of his posterity. This order, however, continued only for a short period of time, and human governments again prevailed." (*JD* 15:67–68)

In the Spring of 1844, the Prophet Joseph Smith established a similar government to that described above in the Council of Fifty. Of necessity, it also was *a Patriarchal Government*, and being the birthright heir of Ephraim (*JD* 2:269; 16:187; 7:289–290; 21:163; Journal History, April 9th, 1837), the Prophet was seated at its head as the Presiding ***King*** *and* ***Priest*** *over all* ***Israel***. (Abraham 1:2–4)

Of necessity, a ***Royal Priesthood*** and ***Patriarchal Government*** requires ***Patriarchal Succession*** — in other words according to Celestial law, the presiding office and power of a Celestial Government would descend from father to son by way of a birthright heir. (D&C 86:7–11; 107:40–57; 110:12; 113:5–8; 124:56–58; Moses 6:7; Abraham 1:2–4, 25–27, 31; 2:8–11) In keeping with this, according to the edict of the Prophet, it was his desire that his son David be the birthright heir to the throne of the Kingdom, that he might sit upon the throne of David of Old and rule over all *Israel*. Had the Prophet's son David lived faithful to God, it would have happened. In proof of this, I cite the following statement from President Young, which he made on October 7th, 1863:

"I am a witness that Joseph Smith the Prophet had a son born to him after his death. . . . . Long before his death Joseph said to me, "I shall have a son born to me, and his name shall be called David; and on him, in some future time, will rest the responsibility that now rests upon me." This is Joseph's declaration to me and others, some time before his death. I can produce plenty of witnesses to the truth of this, if necessary." (TPBY 5:10/7/63; For an extensive discussion on this subject, see "The Prophet's Nauvoo Teaching of the Office of the Church Patriarch and the Fulness of the Patriarchal Priesthood", published in *Doctrine of the Priesthood*, Vol. 8, No. 8, August 1991; see also "New Amalgamated Texts of Discourses Given by the Prophet Joseph Smith, Part 1: The Prophet's Nauvoo Teaching on the Office of Church Patriarch, published in *Doctrine of the Priesthood*, Vol. 8, No. 9, September, 1991)

[xv]For another similar statement, see Orson Pratt under date of January 19th, 1841 — *JD* 15:319–320. That Jesus taught the same doctrine in the New Testament is evident from his criticism of the Jews for doing away with that particular part of the law wherein it was required that a son should honor his father and mother:

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, ***Honor thy father and mother***: and, *He that curseth father or mother,* ***let him die the death***. But ye say, Whosoever shall say to his father or his mother, ***It is a gift***, *by whatsoever thou mightest be profited by me*; and ***honour not his father or his mother***, *he shall be free*. *Thus have ye made the commandment of God* ***of none effect*** *by your tradition*. ***Ye hypocrites***, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. (Matt. 15:1–9)

A "gift" is something which is given by one to another without obligation. If service and obedience when given by a son to his father is reckoned as a "gift", then a son has no obligation to his parents. *Jesus here displays* ***contempt*** *for such an idea*, clearly showing that righteous service and obedience given by a son to his parents is a ***duty*** *enjoined upon him by God*, and therefore a sacred obligation, rather than a "gift". Jesus said: *"If ye love me,* ***keep my commandments****."* (John 14:15) The same might also be said by parents to their children. If a man is to "honor his father and mother" (Exodus 20:12), he must ***love*** and ***obey*** them and ***keep their commandments!***

[xvi]On October 15th, 1843, the Prophet made the following statement: "It is one thing to ***see*** the kingdom of God, and another thing to ***enter*** into it. We must have *a change of heart to* ***see*** the kingdom of God, and ***subscribe [to] the articles*** *of* ***adoption*** *to enter therein*. (*TPJS* 328; *WJS* 256)

On February 16th, 1847, President Young made the following remarks: The Lord introduced the Law of Adoption for the benefit of the children of men as a schoolmaster to bring them back into the covenant of the Priesthood, not as some have supposed to add anything to his glory." (TPBY 2:2/16/47)

On February 17th, 1847, Heber C. Kimball and Orson Pratt made the following remarks:

Heber C. Kimball: . . . . . I look upon the Law of Adoption as being the means of uniting families together by the connecting links of the Priesthood, still I am aware that many have had trials for fear that they had given away their birthright, when in fact they had none, not having been adopted. Consequently [they] could not be heirs to the birthright. What you have done is the best thing that you could have done. . . . . .

Elder Orson Pratt said that he had been highly entertained with Elder Kimball's remarks and as Brother Brigham said yesterday, that no man has lost anything by being adopted, but every man has gained that has kept his covenants. We are, or all will be, of one family when united by the Priesthood to Father Adam's [family]. This has been a privilege that God has offered to the children in all dispensations." (TPBY 2:2/17/47)

The following statement is taken from the diary of Major Howard Egan, under date of August 15th, 1847: "It was beautiful weather as usual, and a meeting was held at the Bowery, commencing at 10 a.m. President Young addressed the congregation on the sealing principles, or more particularly, on the law of adoption. He told them: It did not detract from a man's glory to be sealed to another, but added to it, for he still held that of his own and adopted parents at the same time. Meeting was adjourned at 12 noon, to meet again at 2 p.m. (*Pioneering The West 1846 to 1847 Major Howard Egan's Diary*, 122)

Orson Pratt gave a speech during the afternoon meeting on the same day as above (i.e. August 15th, 1847) — the following is Wilford Woodruff's report of it: "Meeting was dismissed & met again at 2 o'clock & was addressed in a very edifying manner by O[rson] Pratt & treated upon the same principles spoken of by Br. Young [in the morning]. Among his remarks he said that as all the ordinances of the gospel administered by the world since the apostasy of the Church was illegal, in like manner was the marriage ceremony illegal and all the world who had been begotten through the illegal marriage were Bastards, not sons & hence they had to enter into the law of adoption & be adopted into the Priesthood in order to become sons & legal heirs of salvation. (*Wilford Woodruff Journals* 3:260)

On October 7th 1873, Apostle Orson Pratt made the following remarks: "What will become of our good fathers and mothers who have gathered up from the nations that were married before they heard this Gospel?" "Indeed, were they married?" "Yes." "How?" "According to the laws of their respective nations. Their offspring are legitimate, so far as the civil laws of their native countries are concerned, but they are not husbands and wives for eternity in the sight of heaven." "How are you going to remedy this?" asks the enquirer. "In the house of God. Temples or houses of God must be built to remedy this thing." "How can it be remedied there?" They must be married over again, not according to the laws of men or nations, but according to the laws and institutions of heaven." "Will that make their marriage legitimate?" "Of course." "But they have many children before they gather up here; you tell us they are illegitimate: how are you going to remedy this?" God has provided a remedy for all children born out of the covenant." "What do you mean by that?" enquires one. "I mean the new and everlasting covenant of marriage, that has a bearing upon eternity as well as time. All who are born before their parents enter that new and everlasting covenant have to be made legitimate heirs." "In what way?" "According to the ordinance and law of adoption." I may be asked — "Is this important?" "Yes, it matters a great deal. If there are family regulations, to preserve good order, in this world, you will find that God is more strict in such regulations, in regard to the world to come. If parents hold certain authority over their children in this life, you will find that such authority, though in higher perfection, is transferred to the eternal worlds, and in that world there is a certain jurisdiction which parents hold over their children through all future ages of eternity. But in order that parents may have their children legitimately under their control, it is necessary that the ordinance of adoption in the house of God should be performed in regard to the children born before their parents entered into the eternal covenant of marriage. This shows the use or necessity of a Temple. (*JD* 16:258)

On September 7th, 1888, Levi Savage went to the St. George Temple and had an interview with Daniel McAllister, who was then presiding over the Temple, where he "propounded the following questions":

"Q[uestion]. Why is adoption necessary, Ans. To constitute the person a legal Heir to the promises.

Q[uestion]. What is the position of one not adopted, but yet has all the other blessings conferred upon him that can be conferred on man on earth.

Ans[wer]. He is not legitimized and cannot enjoy the blessings out of the order of the priesthood." (Levi Savage Diary, September 7th, 1888, BYU Library)

[xvii]This is stated in certain terms in the Doctrine and Covenants: "In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood {meaning the new and everlasting covenant of marriage}; and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (D&C 131:1–4)

The Prophet's 1843 revelation on Eternal Marriage states: "Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are *ministering servants*, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. *For these angels did not abide my law; therefore, they cannot be enlarged*, but remain *separately* and *singly*, ***without exaltation***, *in their saved condition*, to all eternity; and from henceforth ***are not gods***, *but are* ***angels of God*** forever and ever. (D&C 132:15–17)

[xviii]That the "articles of Adoption" involved an enormous commitment is hinted at by the Prophet in the words which he spoke following the above remark: "This generation is as corrupt as the generation of the Jews that crucified Christ" he told them, "and if He were here to-day, and should preach the same doctrine He did then, they would put Him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die." (*TPJS* 328; *WJS* 256–257)

[xix]For more on this see note 30.

[xx]This is perfectly expressed by Jesus in the following scripture: "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:2–4) "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10:15; see also Luke 18:17) It is a fact that most men are willing to expect of their wives that which they will not expect of themselves. Yet as President Young says above, if a man will not be submissive to be ruled as a son, he has no legitimate right to expect his wife to be submissive to him. Jesus has taught us that he who is greatest in the Kingdom of Heaven is the servant of all, (Matt. 20:27; 23:11; Mark 9:35; 10:44) and that the servant is not above his master — if they have done it unto me they will do it unto you. etc. (Matt. 10:24–25; John 13:16; 15:20) In accordance with the Law of the Kingdom, not only are men to be eternal Patriarchs, Priests, Kings and Gods, but they are also to be eternal "Sons" to their fathers; and those who are not willing to be sons, will never have the opportunity of being eternal Fathers, or husbands, for "Thus saith the Lord God, no man is fit to be a Father in my Kingdom until he has first learned to be a Son." Hence, *"Many are called, but few are chosen."*

On June 23rd, 1874, President Young made the following remarks: "The fact is, *let the* ***pure principles*** *of the kingdom of God be taught to men and women,* and ***far more of the latter*** *than of the former will receive and obey them*. What shall we do with them [i.e. the women]? They want exaltation, they want to be in *the great* ***family of heaven***, they do not want to be cast off, then they must be taken into the families of those *who prove themselves worthy* ***to be exalted with the Gods***. (*JD* 18:249)

On another occasion, in more fully describing the character of a man who is worthy to be a father and husband in the Celestial Order President Young made the following pointed statement:

"Brethren, what is it that you love the truth for? Is it because it gives you the power, the authority of the Priesthood? Is it because it makes you rulers, kings, and priests unto our God, and gives you great power? There are men professing to be Saints, even in this congregation, within the sound of my voice, who feel how almighty they have become. They will curse you, if you do not see proper to comply with their wishes. Many men have feelings in their hearts towards their wives, that if they will not do precisely as they wish to perform this or that, they will curse them. What wonderful things they are going to do! "If you do not obey my voice, my counsel, I will send you to hell and turn the keys upon you, that you may never! no NEVER! be released." Sisters, you might as well heed the crackling of thorns under the pot, the passing idle bird, or the croaking of a crane, so far as their Priesthood is concerned. You are safe, if they will only keep their hands off from you; let them curse. It reminds me of a proverb which the Arabs have, that "cursings are like young chickens, they will still come home to roost." Is it for this — is it because it gives you such great power and authority, that you love the Truth? That it gives you power to curse your neighbors, your neighbor's children, their cattle, and everything around you? Let all such go away to their own place, to California, by the northern route; not to San Bernardino, at brothers Lyman and Rich's location, for they have devils enough there already; but go into the world entirely away from the Saints, and the sooner the better.

Men should act upon the principle of righteousness, because it is right, and is a principle which they love to cherish and see practised by all men. They should love mercy, because of its benevolence, charity, love, clemency, and of all of its lovely attributes, and be inspired thereby to deal justly, fairly, honorably, meting out to others their just deservings.

If selfishness prompts you to embrace the truth, if it is merely to exalt yourself and your friends that you covenant to serve your God, and that is your only motive, you had better pass on the northern route, for we can do you no good if you wait, or remain with us; not but that God has regard for all His children; but He loves those who love all the principles of righteousness, because they are righteous, and have a delight in the exercise of pure principles, of virtue, of excellence and truth, of meekness, long suffering, and self denial, mercy, and charity.

I am aware that my language fails to convey my ideas to you as I could wish. But I will proceed a little further. A great promise was made to Abraham, which was — you shall have seed, and unto your increase there shall be no end. The same promise was made unto the

Saviour, and unto every true and faithful man who serves God with all his heart, and whose delight is in keeping the law of the Lord, obeying the behests of Jehovah, and building up His kingdom upon the earth.

The Elders of Israel frequently call upon me — "Brother Brigham, a word in private, if you please." Bless me, this is no secret to me, I know what you want, it is to get a wife! "Yes, brother Brigham, if you are willing."

I tell you here, now, in the presence of the Almighty God, it is not the privilege of any Elder to have even ***one*** wife, before he has honored his Priesthood, before he has magnified his calling.

If you obtain one, it is by mere permission, to see what you will do, how you will act, whether you will conduct yourself in righteousness in that holy estate. TAKE CARE! Elders of Israel, be cautious! or you will lose your wives and your children. If you abuse your wives, turn them out of doors, and treat them in a harsh and cruel manner, you will be left wifeless and childless; you will have no increase in eternity. You will have bartered this blessing, this privilege, away; you will have sold your birthright, as Esau did his blessing, and it can never come to you again, never, NO NEVER!

Look to it, ye Elders! You will awake from your dream, alas! but too soon, and then you will realize the truth of the remarks I am making today. Whose privilege is it to have women sealed to him? It is his who has stood the test, whose integrity is unswerving, who loves righteousness because it is right, and the truth because there is no error therein, and virtue because it is a principle that dwells in the bosom of Him who sits enthroned in the highest heavens; for it is a principle which existed with God in all eternities, and is a co-operator, a co-worker betwixt man and his Maker, to exalt man, and bring him into His presence, and make him like unto Himself! It is such a man's privilege to have wives and children, ***and neighbors***, *and* ***friends***, *who wish to be sealed to him.* ***Who else? No one***. I tell you nobody else. DO YOU HEAR IT?

Many applications will unquestionably be made to me for wives, and, perhaps, by men too who will steal, or trespass upon me, their neighbors, kill their stock, do wickedly in various ways. Nothing would damn such men sooner than to give them this privilege. I answer the brethren, they have to go upon their own responsibility. I tell you the truth. If you are a first-rate good man, and honor your Priesthood, it is your privilege. The man who has proved himself before God, has been faithful, has gone through and performed everything the Lord has laid upon him to do, for the purpose of building up and sustaining His kingdom, has proved himself before men, angels, and his Father in heaven, he is the only character that will increase, and obtain a celestial glory. Others may seem to prosper, to increase for a season, but by and bye they are left in the shade, their glory is clipped, and their house is left unto them desolate." (*JD* 1:118-120)

[xxi]Jesus Christ is the great Arch-type and perfect example of a Celestial Son. The book of Hebrews graphically describes the day of his trial: "So also Christ glorified not himself . . . . Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:5–7)

[xxii]In continuing President Young said: "Does this give the people liberty? It is the only thing in the heavens or on the earth that can do so. Where is the liberty in subjecting ourselves strictly to the requirements of heaven and becoming one in all our operations to build up the kingdom of God upon the earth? By strict obedience to these requirements, we prove ourselves faithful to our God; and when we have passed through all the ordeals necessary, and have proved perfectly submissive to all the rules and regulations which give life eternal, he then sets us free and crowns us with glory, immortality and eternal lives; and there is no other path that we can walk in, no other system, no other laws or ordinances by which we can gain exaltation, only by submitting ourselves perfectly to the requirements of heaven." (*JD* 15:220–221)

[xxiii]For an in depth discussion on this subject, see "So You Want Celestial Glory", published in *Doctrine of the Priesthood*, Vol. 5, No. 4, March 1988.

[xxiv]John 17:21–23

[xxv]D&C 38:27

[xxvi]This Principle of *Total Commitment* was what President Young was hinting at when he made the following statement: "Jesus says, as it was said yesterday, *Except ye are one, ye are not mine*. Again, he says, I pray thee, Father, *to make these, my disciples, one*, ***as thou, Father, art in me***, *and I in thee*, that they also may be one in us, I in them, and thou in me, that they may be made perfect in one. (John 17:9–11, 20–23) This is a curiosity that *ranks among the* ***mysteries*** that the people do not understand. The *Father and I are* ***one***, *you disciples and I are* ***one***; it is quite a curiosity, but it is as true as it is curious. It is nothing more than ***a key-word*** to ***Exaltation***, *Glory*, *Power*, and ***Excellency***, by which *Principalities,* ***Kingdom[s]***, ***Dominions****, and Eternal Lives* ***will surround us***." (*JD* 1:272; for more on this subject see *BYDD* pp. 92–96, published in *Doctrine of the Priesthood* Vol. 5 No. 1, January 1988)

[xxvii]Notwithstanding its importance, to date this principle has never been written on or recognized for what it is! But this is as it should be, for the things of God and the Celestial Kingdom can only be understood by revelation. We are informed by the scriptures, that the Lord:

will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . *hath not God made foolish the wisdom of this world?* . . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that *not many wise men* ***after the flesh***, *not many* ***mighty***, *not many* ***noble***, are called: But *God hath chosen the* **foolish things** *of the world to confound the* ***wise***; and *God hath chosen the* ***weak things*** *of the world to confound the things which are* ***mighty***; And ***base*** things of the world, and ***things which are despised***, hath God chosen, yea, and things which are not, *to bring* ***to nought*** *things that are:* . . . . Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God *in a mystery*, ***even the hidden wisdom***, which God ordained before the world *unto* ***our*** *glory*: Which none of the princes of this world knew: . . . But as it is written, Eye hath not seen, nor ear heard, *neither have entered* ***into the heart of man***, *the things which God hath prepared for them that love him*. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, *the* ***deep things*** *of God*. For what man knoweth the things of a man, save the spirit of man

which is in him? Even so *the things of God knoweth no man, **but the Spirit of God***. Now we have received, not the spirit of the world, *but the spirit which is of God*; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which *the **Holy Ghost** teacheth*; comparing spiritual things with spiritual. But the *natural man receiveth not the **things of the Spirit** of God*: for they are foolishness unto him: ***neither can he know them***, *because they are spiritually discerned*. But he that is spiritual judgeth all things (1 Cor. 1:19–28, 2:6–16)

As it was in the days of Jesus, so it is in our day, for things which *by the wisdom of man* appear to be ***"foolish"***, ***"base"*** and ***insignificant*** are in fact *the **most important** of all*. And in this we find the fulfillment of Jesus' parable of the Kingdom of God:

And he said, Whereunto shall we liken the ***kingdom of God****?* or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, ***is less than*** *all the seeds* that be in the earth: But *when it is sown, it groweth up, and becometh **greater** than all herbs*, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. (Mark 4: 30–32; see also Matt. 13:31; Luke 13:18–19)

Through this parable we ought to realize that it is but typical of humanity and "the wisdom of man", that *"the stone which the builders rejected"* should ultimately become ***"the head of the corner"!*** (Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1st Peter 2:6–7) If this was so in Jesus' day, surely it shall be true in ours, for sad though it may be, it is nonetheless true, that the *human nature* in *"natural man"* has not changed!

[xxviii]On one occasion the Prophet told President Young that, if he were to reveal to the people what the Lord had revealed to him that not a man or woman would stay with him. (*JD* 9:294) At another time he said: "If the Church knew all the commandments, one-half they would condemn through prejudice and ignorance." (*HC* 2:477; *TPJS* 112) As though this were not enough, Benjamin F. Johnson stated that he heard the Prophet state on several occasions that: "should he teach and practice the principles *that **the Lord had revealed to him*** and *now required of him*, that *those then nearest him in the Stand would become **his enemies*** and *the **first** to **seek his life***" (*UPR* 61:31)

[xxix]On one occasion the Prophet said that if he were to teach the same principles that Jesus taught, they would accuse him of treason and put him to death. "Many men will say, 'I will never forsake you but will stand by you at all times.' he said, "But the moment you teach them some of the mysteries of the kingdom of God . . . they will be *the first to stone you* and *put you to death*. *It was this same principle that **crucified** the lord **Jesus Christ**, and will cause the people to **kill the prophets** in this generation.* . . . . .

There are a great many wise men and women too in our midst who are ***too wise*** *to be taught*; therefore they must *die in their **ignorance**,* and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe. . . . . .

It always has been when a man was sent of God with the priesthood and he began to preach the ***fullness*** *of the gospel*, that he was ***thrust out by his friends**, who are ready to **butcher him** if he teach things which **they imagine** to be wrong*; and *Jesus was crucified upon this principle*. (*HC* 5:424, 425; *TPJS* 308–309; *WJS* 210–214)

History will witness, that ultimately, the Prophet Joseph Smith did teach what Jesus taught (and by this I do not refer to baptism or plural marriage, but rather to the *Principle* under discussion) and that it was for this very reason that some of those who had been among his closest friends, in a Judas-like manner, betrayed him into the hands of his enemies, who shortly afterwards murdered him in cold blood. And all this, for supposed blasphemy, "because that thou, *being a man*, ***makest thyself God****"*. (John 10:23–28, 31–36)

In and of itself, William Law had no real problem with the plurality of Gods — at least not insofar as the doctrine relates strictly to heavenly beings. Indeed, the basics of the doctrine had been taught by the Prophet in his public discourses for years before Law came out in open opposition to the Prophet. The real problem with admitting the plurality of Gods *in Heaven* was that it opened ***Pandora's Box!*** If it is conceded that there are *"Gods many and Lords many"* (1 Cor. 8:5) in the Heavens, the gate is thrown wide open to accept the same proposition here on Earth, in which case, the Prophet would not only be one of them, but the biggest of all! And *what do you **rightfully** withhold from God!* No! The only safe refuge is absolute monotheism! There can only be one God, and He is at a very safe distance, being far removed in the Heavens!

[xxx]And what of the Prophet's private conduct? On April 9th, 1857, Wilford Woodruff made the following statement:

"*Brother Joseph used a great many methods of testing the integrity of men*; and he taught a great many things which, in consequence of tradition, required prayer, and faith, and ***a testimony from the Lord***, before they could be believed by many of the Saints. *His mind was opened by the visions of the Almighty, and the Lord taught him many things by vision and revelation that were never taught publicly in his day*; for the people could not bear the flood of intelligence which God poured into his mind." (*JD* 5:83–84)

Some of the methods which the Prophet used in "testing the integrity of men" can only be described as bizarre. At least so it would appear *by the standards of the **world***. But those who have received the Gospel ought to remember that in accordance with the Celestial Law, the faithful Saints either had or would consecrate their whole being to the Prophet, just as Jesus' disciples had done with him, and not only themselves, but all that they did or ever would possess, including their wives an children.

But notwithstanding their oath of Consecration and Total Commitment, still the unanswered question remained, would they keep their covenants, and in very deed live in the Celestial Law. Would they actually be willing and able to make the whole sacrifice if called upon to do so, and at the same time, remain in the harness, in the true spirit and love of a son for his father. This the Prophet must know, and there was only one way to find out, and that was to require the whole price at the hands of all, *just as Jesus did of his disciples*. Talk is cheap, and it is easy to make covenants and promises, especially when there is an inner assurance that the ultimate sacrifice will never be required.

The only way to do away with this problem is to require the whole price in every case. The Prophet must try them **all**! This is what the prophet was teaching when on August 27th, 1843, he made the following statement:

"The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; *he* ***must sacrifice all things***." (*HC* 5:555; *TPJS* 322)

Jesus told his disciples that if they loved father or mother, son or daughter, more than him, that they were not worthy of him, and to be consistent, the Prophet must require the same. In keeping with this, on April 9th, 1842, the Prophet taught that "Our affections should be placed upon God and His work, more intensely than upon our fellow beings." (*HC* 4:587; *TPJS* 216) Jesus required that his disciples consecrate their whole being to him, and his parables of the "**Kingdom**" clearly demonstrate his doctrine. If there was ***anything*** or ***anyone*** that Jesus' disciples loved more than him, they were to be bluntly informed that "He who loveth father or mother, son or daughter, houses, lands, money or even life itself, more than me is not worthy of me!" (Matt 10:37–39) And in every case the Lord required a demonstration of faith! They must actually enter into and live the whole Law.

The first great command was that they must 'love the Lord their God with all their heart, might, mind, strength and soul'. (Mark 12:30; Luke 10:27) Of necessity, the first act or manifestation in living within this highest of all Divine laws, was perfect obedience and co-operation in all righteousness. Consequently, Jesus told his disciples, 'if ye love me keep my commandments!' (John 14:15) In continuing further, Jesus told his disciples, that 'Where their treasure was, there would their heart be also." (Matt 6:21; Luke 12:34) Thus it becometh all that their treasure must of necessity be within the Covenant line of the Kingdom.

It was this doctrine which lay at the crux of the bizarre trial which the Prophet put upon Heber C. Kimball when he asked for his wife Vilate. Did Heber love his precious Vilate more than Joseph? If he did, then, according to the Law of the Fulness of the Priesthood, he could not have her — not that is, if he would possess the Kingdom and all its eternal blessings! In accordance with the Celestial Law, a man must love his God supremely! Heber had consecrated his wife and children and all that he did or ever would possess to the Kingdom of his Father and God — whom did he love the most, his wife and children — or did he love his God supremely!

The following narration is given by James Lawson (a son in-law to Heber C. Kimball) as it was related to him by Heber C. Kimball in 1855. "I will tell you" Heber said:

"After I had returned from my second mission to England in 1841, the Prophet Joseph came to me one evening and said, 'Brother Heber, I want you to give Vilate to me to be my wife,' saying that 'the Lord desired this at my hands.' Heber said that in all his life before he had never had anything take hold of him like that. He was dumbfounded. He went home, and did not eat a mouthful of anything, nor even touch a drop of water to his lips, nor sleep, for three days and nights. He was almost continually offering up his prayers to God and asking Him for comfort. On the evening of the third day he said, 'Vilate, let's go down to the Prophet's' and they went down and met him in a private room. Heber said, 'Brother Joseph, here is Vilate.' The Prophet wept like a child, said Heber, and after he had cleared the tears away, he took us and sealed us for time and all eternity, and said, 'Brother Heber, take her, and the Lord will give you a hundred fold.'" (*Life of Heber C. Kimball*, by Orson F. Whitney, 1888 edition, p. 451)

The following is an account of a similar trial which was put upon Apostle John Taylor as recounted by President Wilford Woodruff to John M. Whitaker:

"On November 1st, we all attended the Anniversary of President John Taylor at which Presidents Woodruff, Cannon and other of the general authorities were present. President Woodruff and Cannon both related how John Taylor was tried as Abraham of old, by the Prophet Jos[eph] Smith, just after the revelation on polygamy was given. At one of the meetings of the Twelve, nine of that body said Joseph had parted from the way by adopting polygamy, and John Taylor was the only one that stood up for the Prophet. A short time after this, hearing of the matter, the Prophet went to President Taylor's home and said to President Taylor, 'Brother Taylor, I WANT LEONORA'. Of all requests coming from the Prophet, this was the last straw. It is said he never spoke but turned away from the Prophet and never slept all night and next morning went to the Prophet and said, 'BROTHER JOSEPH, IF GOD WANTS LEONORA, HE CAN HAVE HER'. This was all the Prophet was after. 'I wanted to know where you stood, Brother Taylor'.

"President Taylor was the most loyal, the most beloved and stood closest to the Prophet than any other man save his brother Hyrum. He often told his family, how he loved that man. It is a love different than any other kind of love. He often wept as he related the martyrdom and how he drank in the spirit of the Celestial Order of things from him. No man in or out of the Church has had a better understanding of the Celestial Order of things than President Taylor, and even President Brigham Young stated that John Taylor was the greatest Editor he ever knew. He stands alone almost in his polemics and arguments and in maintaining the standards of Justice, Liberty and Righteousness and is called the 'Lion of the Church', 'Defender of the Faith' and his *Mediation and Atonement* is incomparable. He has written perhaps more and published more and carried on more public papers, books, journals and mediums defending the Church than any other known man. So this is a statement from men who knew him intimately. His own family are proud to have such an illustrious forebear." (John M. Whitaker diary, November 1st, 1890, Manuscripts, University of Utah Library, emphasis in original)

Another similar trial was put upon Henry B. Jacobs. However, in this case, the Prophet went through with it, and took his wife Zina to be his own. The following account was written by their descendants:

"Henry B. [Jacobs] and Zina [D. Huntington] wanted the Prophet to marry them, he said he would, but he did not appear at the appointed time so John C. Bennett, who was the Clerk performed the ceremony.

When the couple saw the Prophet they asked why he had not come and he told them the Lord had made it known to him that she was to be his Celestial wife.

Henry revered the Prophet as the voice of the Lord and agreed to this. He signed a slip of paper agreeing to let Zina be sealed to the Prophet, which Rega Card found in the S[alt] L[ake] Temple. They were married on the 7th, day of March, 1841.

A few months after their marriage Henry was called on a mission with Hosea Stout.

On Oct. 27, 1841, Zina was sealed to Joseph Smith for eternity, her brother Dimick officiating. Three months later Zina's first son was born, Zebulon Jacobs, January 2, 1842.

. . . . . .

On Feb. 2, 1846 President Young took Henry and Zina into the Nauvoo Temple and had the Sealing to the Prophet redone so it could be a matter of record.

At that same time Pres. Young married Zina — it was recorded "sealed for time." Henry was asked to stand as a witness.

. . . . . .

He [i.e. Henry B. Jacobs] sent a valentine and enclosed a letter in February [wherein he made the following statement]: ". . . May the Lord our Father bless Brother Brigham and all [that] pertains unto him forever. Tell him for me I have no feelings against him nor never had, all is right *according to the Law of the Celestial Kingdom* ***of our God Joseph***. . . ." (Ora J. Cannon Collection, Church Historian's Office)

It was this same Principle which Jedediah M. Grant was teaching, when on February 19th, 1854, he made the following remarks:

"When Joseph Smith was alive, his declaration to me was as the voice of Almighty God. Why? Because he had the Priesthood of God on the earth . . . which is God's authority, the eternal power and right of the government of God upon the earth. I was subject to that government in the days of Joseph. Men used to talk on this wise — "But would you believe in the Prophet if he should demand all your property?" Lucifer would suggest this idea to them. "No," says another, "I would not." "Suppose he should come to you, and tell you, you must sell your farm in the east, and go to Kirtland, and consecrate your property to the Lord, would you do it?" "No," answers his neighbor, "the Lord has no use for my property, I would not do it." "Well," says one, "do you think Joseph is right to dictate in temporal matters?" "No." There were quite a majority, I believe, in the days of Joseph, who believed he had no right to dictate in temporal matters, in farms, houses, merchandize, gold, silver, &c.; and they were tried on various points.

When the family organization was revealed from heaven — ***the patriarchal order of God****, and Joseph began, on the right and on the left, to add to his family, what a quaking there was in Israel*. Says one brother to another, "Joseph says all covenants are done away, and none are binding but the new covenants; now *suppose Joseph should come and say he wanted your wife*, what would you say to that?" "I would tell him to go to hell." This was the spirit of many in the early days of this Church.

If you maintain the fact that the Priesthood of God is upon the earth, and God's representatives are upon the earth, the mouth-piece of Jehovah, the head of the kingdom of God upon earth, and the will of God is done upon earth as it is in heaven, it follows that the government of God is upon the earth. I allude to the Church which it dictates, and then to the whole earth which it will dictate. Satan may succeed for a season to curtail the extent of this government, and the free working of its machinery, but if the Lord Almighty has organized a government upon the earth, and has committed the keys and Priesthood of it to His Prophet, that Prophet holds jurisdiction over the earth, the same as Adam did in the beginning (Gen 1:26–28). And righteous men in every dispensation since the creation, if they had any keys, had the keys of the kingdom of God; and they extended over this wide world wherever God had a people and a government; and just as far as the Priesthood exercised its authority, just so far the rule of the Almighty reached.

If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in relation to all my earthly affairs . . . . That is what he had a right to do, if he had any right at all. If he did not have that right, he did not have the Priesthood of God . . . . A Priesthood that is clipped, and lacks length, is not the Priesthood of God; if it lacks depth, it is not the Priesthood of God; for the Priesthood in ancient times extended over the wide world, and coped with the universe, and had a right to govern and control the inhabitants thereof, to regulate them, give them laws, and execute those laws. That power looked like the Priesthood of God. This same Priesthood has been given to Joseph Smith, and has been handed down to his successors. . . . . .

What would a man of God say, who felt aright, when Joseph asked him for his money? He would say, "Yes, and I wish I had more to help to build up the kingdom of God." Or if he came and said, *"I want your wife?"* "O yes," he would say, "here she is, there are plenty more."

There is another main thread connected with this, that I have not brought out. You know if fishing with the hook and line, if you draw out suddenly on the line when you have got a large trout, you may break your line; you must therefore angle a little, and manage your prize carefully. I would ask you if Jehovah has not in all ages tried His people by the power of Lucifer and his associates; and on the other hand, has He not tried them and proved them by His Prophets? Did the Lord actually want Abraham to kill Isaac? *Did the Prophet Joseph want every man's wife he asked for? He did not, but in that thing was the grand thread of the Priesthood developed. The grand object in view was to try the people of God, to see what was in them. If such a man of God should come to me and say, "I want your gold and silver, or your wives," I should say, "Here they are, I wish I had more to give you, take all I have got." A man who has got the* ***Spirit of God****, and* ***the light of eternity*** *in him, has no trouble about such matters.*

I am talking now of the present day. There was a time when we could be tried pretty severely upon these points, but I now could pick you out hundreds of men that cannot be tried in this way, but they will hand over every thing they possess. They understand the nature of

such doctrines, and the object of such requirements. They know it is to prove the people, both men and women, and to develop what they will do. How can the Priesthood judge the people, if it does not prove them.

If ever you are brought into the presence of God, and exalted to a seat in His celestial kingdom, it will be by virtue of the Holy Priesthood, therefore you have got to be proved, not only by being tempted by the devil, but the Priesthood will try you — ***it will try you to the core****. If one thing won't try you, something else will be adopted*, until you are like the passive clay in the hands of the Potter. If the Lord our God does not see fit to let the devil loose upon you, and mob you, He will employ some other means to try you as in a crucible, to prove you as gold is tried seven times in the furnace.

The world philosophizes about the "Mormons," about their leaders, and the life they are living. There are a thousand conjectures among them in relation to the "Mormons." The grand secret is told in a few words; the fact is, the Almighty God has spoken from the heavens, sent heavenly messengers, and organized His Church, restored the Holy Priesthood, established His government on the earth, and exerted his power to extend it, and send forth His word. And *that Priesthood understands the principles and motives by which men are actuated*, and it understands the workings of the devil on the earth; *that Priesthood knows how to govern*, when to strike, and when not to strike.

Some things in this Church start up at times, that you would think the whole Church would be rent asunder, like the clans of Scotland. Clanism, and "Mormonism" are like that {putting his fingers across}; "Mormonism" is *one*, it is governed by ***one head***, one President, *and that head* ***representing God*** *on earth*. If Joseph Smith held the keys of the kingdom of God on earth, of the Apostleship, does not his successor possess the same? Does he not have a right to give laws, to instruct, to control and rule the people of God?

I might still go on, and explain to your understandings exactly what I mean by rule. If this Priesthood is upon the earth, *and you are controlled thereby, and listen to its counsels,* ***you will be united as one people***. I know the time was that many of this people believed that if a man was adopted here and there, one man would hold this way, and another that; but the fact is, in the kingdom and Church of the Lord *they are all in* ***one pile***. I do not care how many of you have been adopted here or there; that is the doctrine to me." (*Journal of Discourses* 2:12–14)

Joseph required the property, time, talents and perfect devotion of his disciples, and not only this, but he also required their wives and children as well — ***nothing was to be kept back!*** For this many accused the Prophet of being an adulterer and a fallen prophet! Yet as we have seen, in view of the New Testament doctrine, he would have been less than a Prophet if he had required anything less, for in all things, Jesus is our great prototype — he is the flawless example of a perfect Son — and not only a perfect Son, but also a perfect Father! No doubt it is in this principle of Total Commitment that we discover the great pearl, which Jesus commanded his disciples that they should not cast before swine, lest the swine should turn and rend you helpless (Matt 7:6). As we have seen, notwithstanding Jesus' own admonition, he himself did teach the doctrine of Total Commitment, nevertheless, for the most part his teachings were veiled in parables.

It ought to be remembered that neither Jesus nor Joseph lived under the law of Moses which was after a law of carnal commandments, but rather after the Perfect Law of a Celestial Theocracy. This was what the Prophet was getting at when on August 27th, 1842, he wrote the following letter to Nancy Rigdon, in hopes of persuading her to be his plural wife:

"Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is *virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God*. But *we cannot keep all the commandments without first knowing them*, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. *That which is wrong under one circumstance, may be, and often is right under another.*

God said, "Thou shalt not kill;" at another time He said "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted — by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we ***seek first the kingdom of God***, *all good things will be added*. So with Solomon: first he asked wisdom, and God gave it him, and with it every desire of his heart, *even things which might be considered abominable to all who understand the order of heaven only in part,* but which in reality were right because God gave and sanctioned by special revelation.

A parent may whip a child, and justly, too, because he stole an apple; whereas if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with His children. Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow; but if we should seize upon those same blessings and enjoyments *without law, without revelation, without commandment,* those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness — and the happiness of all His creatures, he never has — *He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of His law and ordinances*. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant; the preferred good returns to the giver; the blessing is bestowed on those who will receive and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not or will not receive, shall be taken away that which he hath, or might have had.

Be wise today; 'tis madness to defer:
Next day the fatal precedent may plead.

Thus on till wisdom is pushed out of time
Into Eternity.

Our Heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of His punishments, and more ready to detect every false way, than we are apt to suppose Him to be. He will be inquired of by His children. He says: "Ask and ye shall receive, seek and ye shall find;" *but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds;* but no good thing will I withhold from them who walk uprightly before me, and do my will in all things — who will listen to my voice and to the voice of my servant whom I have sent; *for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy*. (*HC* 5:134–136)

All this is a hard saying — Who can hear it? (John 6:60) Before deciding in the negative, we ought to consider the response of righteous Job which he made to his wife. After the trial of his faith, through which he was utterly reduced in all things and wherein he was literally tried unto death — having lost his great wealth and after the apparent senseless death of all his sons and daughters and after being smitten with "boils from the sole of his foot unto his crown":

"Then said his wife unto him, Dost thou still retain thine integrity? ***Curse God, and die***. But he said unto her, Thou speakest as one of the foolish women speaketh. *What?* ***shall we receive good at the hand of God, and shall we not receive evil?"*** (Job 2:9–10)

What kind of sons are we, if we are only willing to love the Lord when He gives us what we want? The book of Hebrews says that if we are not willing to receive chastisement from the Lord then are we bastards and not sons:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and *let us run with patience the race that is set before us,* looking unto Jesus the author and finisher of our faith; *who for the joy that was set before him endured the cross,* despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *Ye have not yet resisted unto blood,* striving against sins. And ye have forgotten the exhortation which speaketh unto you as unto children, *My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?* ***But if ye be without chastisement***, whereof all are partakers, ***then are ye bastards, and not sons***." (Hebrews 12:1–8)

To recapitulate — If the Prophet's methods were bizarre, it can honestly be said that in all things he had a good teacher in the Lord Jesus Christ. The Prophet claimed that the Gospel he taught came from Jesus — and in perfect keeping with this, there is nothing that the Prophet required of his disciples that Jesus did not also require of his. This being the case, a review of Jesus' Teachings would be helpful in understanding the Prophet's life.

One of the big things about life is making a living. We all have needs and so also do our wives and children, and these needs can only be met through work of one kind or another. But this is nothing new, and we can be assured that Jesus' disciples had the same problems. What kind of sympathetic understanding and counsel did Jesus give to his disciples on this problem:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ***Ye cannot serve God and mammon***. *Therefore I say unto you, Take no thought for your life*, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? (Matt. 6:24–25)

We may surmise from this that Jesus resolved the economic problems of life for his disciples by telling them not to worry about them. Just forget it! In continuing on, Jesus explained his understanding further:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (**For after all these things do the Gentiles seek**:) *for your heavenly Father knoweth that ye have need of all these things*. But **seek ye first the kingdom of God**, *and his* **righteousness**; and *all these things shall be added unto you*. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6:26–34)

In one speech, Jesus has swept away all our earthly cares and responsibilities. Don't worry about it — don't take any thought for the morrow, for the morrow shall take thought for itself — but ***"Seek ye first the Kingdom of God and his righteousness, and all else shall be***

added." We gather from this, that according to Jesus the Kingdom of God should become the one and only preoccupation of mind for every Saint, for *no man can serve two masters — you cannot serve both God and money!*

In continuing in this same theme, Jesus makes it clear that all those who would have Eternal Life, ***including the rich***, must consecrate their Property to the poor in the Kingdom, and then come and follow him:

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? . . . . . Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt 19:16, 21–24)

Well then, what might we have for sustenance?:

"And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:19–20)

In another place Jesus taught that the servant is not above his master:

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. (Matt. 10:24)

What does Jesus teach about financial support during a mission?:

"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. (Matt. 10:9–10)

What does the Lord teach us to do if our life is threatened while in his service?:

"fear not them which kill the body, but are not able to kill the soul" (Matt. 10:28)

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, *that ye shall live by every word which proceedeth forth out of the mouth of God*. For he will give unto the faithful line upon line, precept upon precept; *and I will try you and prove you herewith*. And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal. Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that *I will prove you in all things, whether you will abide in my covenant,* ***even unto death***, that you may be found worthy. For if ye will not abide in my covenant ye are not worthy of me." (D&C 98:11–15)

What about those who have difficulty in confessing Jesus before the world?:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (Matt. 10:32–33)

Who are Jesus brothers, sisters, father and mother and family? According to Jesus' teachings, his adopted family, or disciples who do the will of his father constitute his family:

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt 12:46–50)

What does a Prophet or true Saint expect at home? He is not without honour except at home:

"But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house." (Matt 13:57)

What does Jesus teach is our duty when the Gospel message creates conflict and division in the home and threatens disruption of the family?:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not

worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. (Matt 10:34–39)

What does Jesus say about taking time out to bury our father?:

"And another of his disciples said unto him, Lord suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead. (Matt. 8:21–22)

What do the Gospels teach about union with Jesus?:

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand . . . . He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:25, 30)

What did Jesus require in the way of obedience from his disciples:

"**If ye love me, keep my commandments**." (John 14:15)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father which is in heaven*" (Matt 7:21)

What did Jesus teach that we must give in order for us to receive the Kingdom? Absolutely everything:

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth ***all that he hath***, and ***buyeth that field***. (Matt 13:44)

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold ***all that he had***, and ***bought it***. (Matt 13:45–46)

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:24–26)

Why did the Jews crucify Jesus? According to the Jews, it was because Jesus, who being a man, made himself out to be God:

"Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thy self God." (Matt 10:31–33)

What did Jesus teach about union? Jesus taught his disciples that they must "***be one***" even as he and his father are one:

"Neither pray I for these alone, but for them also which shall believe on me through their word; ***that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us***: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; ***that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one***; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:20–23)

"Behold, this I have given unto you as a parable, ***and it is even as I am***. I say unto you, **be one**; and **if ye are not one ye are not mine**." (D&C 38:27)

"Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people . . . . behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; And *are not united according to the union required by* ***the law of the celestial kingdom***; And *Zion cannot be built up unless is is by the principles of* ***the law of the celestial kingdom***; otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be, ***by the things which they suffer***." (D&C 105:1–6)

Whom did Jesus say would be greatest in the Kingdom of Heaven?:

"At the same time came the disciples unto Jesus, saying, *Who is the greatest in the kingdom of heaven?* And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, *Except ye be converted, and become as little children, ye shall not*

enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, *the same is greatest in the kingdom of heaven*." (Matt 18:1–4)

What was the purpose of the great sacrifice of the Saints?

Answer: Absolute *Christ like Union* and proving to both God and man that in spite of the Devil, that there was nothing in Heaven or Hell which could divide or create disunion between the Saints and their master who was ***Jesus*** — and for those of us in our day, with the ***Prophet Joseph Smith!***

What do we gather from all this? — That Jesus was an extremist who required absolute devotion from his followers. There was nothing that they could rightly withhold — not money, property, family, wives, children, father or mother, time, love, occupations or any other earthly responsibility — there were no legitimate excuses. If there was anything that Jesus' disciples wanted or loved more than him and the Kingdom, they were not worthy of him and thus rendered themselves unworthy of Celestial Glory! In keeping with this, Abraham had to offer up his son Isaac — Jesus had to live his life in obedient service to his Father and finally to give his life in an agonizing death on the cross. Jesus taught that his servants were not above their master, they must also give their all — their time and money, property, wives and children, and finally also their lives! In concluding, the New Testament teaches that we are to become joint heirs with Jesus, but under what conditions? We are to be Joint Heirs with Jesus ***"if so be that we suffer with him***, *that we may be also glorified together."*:

"The Spirit itself beareth witness with our spirit, that we are *the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ;* ***if so be that we suffer with him***, *that we may be also glorified together*. For I reckon that *the sufferings of this present time* are not worthy to be compared with the glory which shall be revealed in us." (Romans 8:16"18)

The Prophet Joseph Smith said if he were to teach the same doctrine that Jesus taught that the people would cry treason and put him to death. It now becomes apparent why both Jesus and Joseph were betrayed into the hands of their enemies by those who had been their friends.

[xxxi]The Prophet had established "The Celestial Kingdom of God" on Earth. It was not a government of contention wherein the powers that be are divided, such as is the case in the governments of man. The Constitution of our country was inspired of God to establish an ***interim*** Government, that telestial man might be governed by telestial man, until the Kingdom of our God should be established on Earth in power and great glory, that it might usher in the Millennial reign of peace!

In the case of the United States Government, the Telestial nature of its constituency required a division of powers! But the Celestial Government and Kingdom of God as established by the Prophet Joseph Smith was expressly for a Celestial constituency. Its highest law was union, as achieved through Christ-like Love and Free Agency.

Through compliance with the Oath and Covenant of the Priesthood, perfect cooperation would ultimately prevail among the Saints. It was the Perfect Law of a Celestial Theocracy, over which, by divine mandate, the Prophet stood as God to the people, possessing almighty power over the hearts and minds of the Saints. And this too, rightly so, for by his acts he had won their love and devotion.

Living within this Union was a matter of free agency, but for the Saints denying it or refusing to enter therein came with eternal consequences, for if they were to inherit a Celestial blessing, they must live the Celestial Law! If the Saints could not successfully live in this relationship during the time of their mortal probation, they would not be fit subjects for a Celestial blessing in the life to come. Consequently not only was it right that the Prophet should have the power, but it was essential to the salvation and exaltation of the Saints, for the Union and Government of the Celestial Kingdom of God could not exist on Earth without it! It therefore came with the Territory of a Celestial Theocracy, that the Prophet should yield absolute power. But for one man such as the Prophet to possess such power in the hearts and minds of so many, put the fear of God in the minds of apostates and Gentiles alike, who in their discomfort and uneasiness were led to acts of violence and murder in an effort to curb the unending growth of the Prophet's power. So also did the Jews suppose that violence on the person of Christ would solve their problem! But mans wisdom is foolishness with God and God's wisdom is foolishness with men. Just so, through the infinite wisdom of the Great Eternal a minus is turned into a Plus.

Stated in another way: It is said in the Scriptures that God is a Spirit. (John 4:24) So also is every man! (D&C 93:33; James 2:26; Ecc 12:7) There is not therefore that great difference between the eternal essence of God and man as has been supposed. Through the ordinances of the Temple and the Oath and Covenant of the Priesthood the Saints enter into a Celestial union with God in Heaven — and not only with God in Heaven, but also with their brothers, sisters, fathers, mothers, husbands, wives, children and friends here on Earth. In this capacity they become ***One*** and being "a Spirit", they constitute a united extension of God's being here on Earth, *for man is spirit and God is One!* Through their union with God in Heaven and their brothers and sisters on Earth, the Saints become a "Part of the Body of God" (*UPR* 16:1–11) and being a part of the body of God, they become in every sense of the word the very essence of God — the Prophet being the head God of all other Gods upon earth! Hence the propriety in the Saints treating him and one another as such, for all of this is according to the divine mandate in the Law of Celestial union, through which come Absolute Divine Power, tempered in the fiery furnace of Christ-like Love and tribulation!

In like manner, each worthy father and mother in the Kingdom elicits the same love, devotion and worship from those who are sealed to them. Such a Union is perfectly calculated to generated pure power — indeed, immense power among men! — the patient work of a life time, and all other times in Eternity.

[xxxii]Less than two weeks before the Prophet's death, on June 16th, 1844, he stated: "I am bold to declare [that] I have taught *all the* ***strong doctrines*** *publicly*, and [I] always teach ***stronger doctrines*** *in public* than *in private*." (*HC* 6:474; *TPJS* 370; *WJS* 210–214)

Inasmuch as the Prophet never taught plural marriage in public, many have wondered how this statement could possibly be true. The answer is found in the fact that in the Prophet's mind, it was the Principle of "Total Commitment" as implemented in the context of a "Perfect Law of Theocracy" (*HC* 5:555; *TPJS* 322) which constituted the *"Strongest Doctrine"*, and this Principle the Prophet openly taught from the pulpit. However it was so far above and beyond the comprehension of the Saints, that when he taught it from the stand, it perfectly sailed over their heads. *Only the initiates understood its implications*. But for apostates, it was a doctrine which was difficult for them to identify and put their finger on. Consequently, the easiest attack against it was simply a renunciation of the Plurality of Gods.

[xxxiii]The idea that the Saints could either be organized in a Stake and Ward capacity or in a family capacity, *but not both* (at least not for the same individual at one and the same time) is self evident, for as Jesus says: "no man can serve two masters" (Matt. 6:24; Luke 16:13). Heber C. Kimball made this clear when talking to his adopted family. When the Pioneers first came into the Salt Lake Valley, their organization was based on an extended Patriarchal Order as created through the Law of Adoption. That is, they were organized in a family capacity, rather than in Wards and Stakes, and the colonization of the Salt Lake Valley began on that basis (*History of Salt Lake City*, by Edward W. Tullidge, pp. 48, 637–638, 640). However, it would appear that they were not certain that it would remain on that footing, for on July 25th, 1847, President Kimball told his adopted family that "If it is advisable to work *in a **family capacity*** we will do so, and, if *in a **Church capacity***, we should be equally willing to do that" (*Pioneering The West 1846–1847 Major Howard Egan's Diary*, by Wm. M. Egan, p. 107)

It is important to recognize the fact that the commitment of an adopted son to his father is far greater, and goes beyond the bounds of propriety for a proper relationship between a member of the Church and his Bishop or Stake President. Be it remembered that the connection between a member of the Church and his Bishop or Stake President is a *transient relationship,* being based on geographical boundaries of habitat, while the relationship between father and Son is more personal, and intended to endure throughout *Time* and ***Eternity***. As stated by Parley P. Pratt, the perfect arch-type or example of a proper relationship between father and son in the Adoption Covenant is portrayed in the New Testament in the Life of Jesus the Christ and his father. This of course, is all to be understood in the context of righteousness.

[xxxiv]*WJS* 115

[xxxv]The whole context of this statement reads as follows:

"Sectarians have not the Priesthood; but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments, whether in their falling-down power, jumping power, or squawling power. All they have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn." *JD* 8:154

[xxxvi]*On November 6th, 1864, President Young made the following statement: "*There is a peculiar trait in the character of the Kingdom of God, that is diverse from all other kingdoms that have, do, or will exist; and the king we have enlisted to serve is different from all other kings; for he wishes all those over whom he reigns, *to share with him the glory of his Kingdom*. He is our elder brother, and we are children of the same Great Father. "And, if children, then heirs: *heirs of God*, and *joint heirs with Christ*; if so be that we suffer with him, that we may be also glorified together," when "he hath made us kings and priests unto God, and his Father." The king whom we serve, has promised to make all who overcome the world, the flesh and the devil, kings like unto himself. What king, besides the Lord of glory, has made such a promise to his subjects? Not only will the faithful and worthy subjects of the Kingdom of God, become kings: but more; each one will become a king of kings, and lord of lords.

A few words in explanation of this may not be amiss. When the Holy Priesthood, which is after the order of the Son of God, is upon the earth, and its organizations, ordinances, gospel, powers, authorities and blessings, are enjoyed by the children of men; then by means of sealing powers and keys, and an everlasting covenant, the sons of men become the sons of God by regeneration, and are entitled, every man in his order, to the privileges, exaltations, principalities and powers, kingdoms and thrones, which are held and enjoyed, by the Great Father of our race; and all these are obtained through the law of natural increase, *and the saving of that which the Father puts in our power*." (*JD* 10:354–355)

[xxxvii]John 17:2, 6–12, 24.

[xxxviii]John 10:14, 26–27; *UPR* 66:12–22; 67:15–19.

That the principle of Adoption was taught among the New Testament Saints is evident from the many passages which refer to it both in name and in principle — and this took not only in the teachings and parables of Jesus but in those of his disciples as well. Some of these are itemized as follows: the concept of *Union* and *"Total Commitment"* which Jesus required of his Disciples (See note 30) together with the respect and devotion that children were obligated to pay to their parents (see note 15). Probably one of the clearest examples is found in the fact that Jesus identified his disciples as his family and required converts to enter the Kingdom in humility as a child or son (see note 20). Consider the following:

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, *Who is my mother?and who are my brethren?* And *he stretched forth his hand **toward his disciples**, and said, **Behold my mother and my brethren!** For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.* (Matt. 12:46–50; Mark 3:32–34; Luke 8:19–21)

From this we gather that in the mind of Jesus, his disciples constituted his adopted family. Not only so, but it would also appear that to Jesus, the Law of Adoption was equally applicable to Israelites and Gentiles alike

Consider the following passage:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. (Matt. 3:9–10; Luke 3:8; see also *JST* Luke 3:5–6)

On July 23rd, 1843, the Prophet Joseph Smith gave a discourse wherein he alluded to the above passage and interpreted the allegory of "stones" being raised up as "children unto Abraham" as an allusion to the Gentiles being adopted into the family of Israel:

[John] took the Kingdom by force. [He] wrested it from the Jews to be delivered to a nation bringing forth the fruits thereof — [even a nation] of these stony Gentiles — these dogs (Mark 7:25–29 Matt. 15:22–28] [for John says that God was able, even of these stones] to raise up children unto Abraham." (New Amalgamated Texts of Discourses given by the Prophet Joseph Smith, Part 1, to be published in a forthcoming issue of *Doctrine of the Priesthood*; See also *TPJS* 319)

It was not until after the Jews rejected Christ and after the death of Jesus that Paul finally took the Gospel to the Gentiles, at which time the Gentiles were given an opportunity to be adopted into the family of Israel. This is extensively discussed in the parable of the Olive tree and its branches in the Eleventh chapter of Romans:

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. . . . 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway. 11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. 15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? 16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be graffed in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, *take heed* lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this *is* my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. 29 For the gifts and calling of God *are* without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. (Romans 11:1–32)

Here we see a parable of the Gentiles being literally adopted into the family of Israel — and that too in terms of Adoption as it has been set forth in this work. The parable of the root and branches etc. is clearly symbolical of a family tree as in genealogy. This same parable is also set forth in great plainness in the 5th chapter of Jacob in the Book of Mormon, hence, the Law of Adoption is also presented there (see also 1 Nephi 10:14; 15:13, 16; 3rd Nephi 16:17).

It is interesting that when the Law of Adoption began to be taught and practiced among the Saints after they left Nauvoo, that a spirit of rivalry, and contention arose among those who endeavored to get men adopted to them. There seemed to be more jealousy among the men over adoption than there was over women in marriage. Along with this came a certain amount of clannish spirit over being adopted into one family instead of another. It was probably this same point of controversy in the New Testament which led Paul to make the following remarks to the Corinthian Saints:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of* ***the house of Chloe,*** that there are contentions among you. Now this I say, that every one of you saith, *I am of* ***Paul****;* and *I of* ***Apollos****;* and *I of* ***Cephas****;* and *I of* ***Christ***. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. (1 Cor 1:10–16)

When Adoption first began to be practiced among the Saints it was common for the man being adopted as a son to take upon himself the last name of his adopted father, while at the same time retaining the last name of his blood father as a middle name. Hence John D. Lee would be referred to as John Doyal Lee Young. A quick glance through the phone book would make one wonder if a similar practice did not also exist among the ancient Saints, for the names of nearly all the Twelve apostles are found therein — Peterson for son of Peter — Jamison for son of James — Mathison for son of Matthew — Paulson for son of Paul — Andrewson for son of Andrew, etc. I have made no attempt to determine the origin of these names and even if there was a connection, I doubt if it could be proven, nevertheless it is interesting.

The following are other passages wherein the word "adoption" occurs in the New Testament:

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. (Romans 8:14–23)

The nineth chapter of Romans reads as follows:

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. For this *is* the word of promise, At this time will I come, and Sara shall have a son. (Romans 9:1–9; see also Gal 4:1–7; Eph 1:5)

[xxxix] *UPR* 71:13, 15.

[xl] For a discussion on Noah being the "Elias" who appeared to the Prophet and Oliver Cowdery in the Kirtland Temple (D&C 110:12), see "Priesthood and the Law of Succession, Part 2", published in *Doctrine of the Priesthood*, Vol. 1, No. 5, 1978.

[xli] D&C 110:12.

[xlii] Journal of Mary Elizabeth Rollins Lightner, pp. 2–3; Young Woman's Journal, Vol 16:556–557; see also John 17:2, 6–12, 24

[xliii] Journal of Samuel Hollister Rogers, pp. 198–201; also diary of William Bryan Pace, pp. 3–6, Special Collections, BYU Library

[xliv] The "other chosen ones" to whom Cannon refers here were the members of the "Holy Order" and "Council of Fifty". Benjamin F. Johnson, who was closely associated with the Prophet tells of the last charge to the Fifty as follows:

"At one of the last meetings of the Council of Fifty after all had been completed and the Keys of Power committed, and in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing off this kingdom, and turning to those around him, including the 12, he said "And in the name of the Lord Jesus Christ I now place it upon you my brethren of this Council, and I shake my skirts clear of all responsibility from this time forth," springing from the floor and shaking his skirt at the same time." (A Life Review by Benjamin F. Johnson, Mss. p. 96, Church Historian's Office)

On another occasion, in 1903, when writing to the First Presidency, Johnson told in perfect detail that the keys conferred in the last charge included "the Keys of Endowments to the last Anointing and Sealing, together with [the] Keys of Salvation for the Dead, with the Eternity of the Marriage Covenant and the Power of Endless Lives". (*UPR* 61:33)

[xlv] *Doctrine of the Priesthood* Vol. 3, No. 2, p. 19–20.

[xlvi] The original account of this statement comes from the diary of William Clayton, which reads as follows: "It was shown to him that *this Church must be built up t**o Joseph*** and that all *the blessings we receive must come **through Joseph***. (William Clayton diary, August 7th, 1844, to be published in forth coming issue of *Doctrine of the Priesthood*)

This same doctrine was also taught by President Young and the rest of the Twelve (see note 5), yet this notwithstanding, during Rigdon's trial, William W. Phelps played upon the ignorance of the people and used it as an argument against him: "The first thing Elder Rigdon endeavored to press upon the minds of the people, was the idea that it belonged to some person to rise up and build up the Church to Joseph Smith, but there is no such thing written in the Bible, or the Book of Mormon, or the book of Doctrine and Covenants (3 Nephi 27:2–9). This Church has been built up to Jesus Christ, and Joseph Smith always taught us that there is no other name whereby we can be saved but in and through the name of Jesus Christ (Acts 4:12; 2 Nephi 25:20; 31:21; D & C 18:23). (*Times and Seasons* Vol. 5: (October 1st, 1844) 663; *Doctrine of the Priesthood* Vol. 7, No. 12, December 1990; *TPBY* 1:9/8/44)

It is interesting that when the *History of the Church* was finally published, Rigdon's August 7th remarks were fleshed out in order to explain the whole doctrine as given in the text above: "*The Kingdom is to be built up to Jesus Christ **through Joseph***".

[xlvii]Rigdon did receive his endowment in May of 1844, but he never did received the Second Anointing. In a meeting held in St. George on December 25th, 1874, George A. Smith "incidentally remarked that Elder Sidney Rigdon had never received the Second Anointing, nor the keys pertaining to baptism for the dead." — *Millennial Star* Vol 37 (2 February 1875) 66

[xlviii]In other words all the faithful Elders will be entitled to receive their Endowment and Second Anointing, and with it the *Fulness of the Priesthood*, at which time the Elders will have the Keys of Power just as the Endowed members of the Twelve did at that time.

[xlix]*HC* 7:254–260

[l]Bishop George Miller spoke of the Prophet referring to the Fifty as "Princes" in the following statement: "Towards the opening of spring, having made an abundance of lumber for the Nauvoo House and Temple, we held a council in regard to future operations. The result of our deliberations was that a memorial should be sent to Joseph and the authorities in Nauvoo expressive of our views, and I was delegated to be the bearer. A few days after I set out on the ice for Prairie Du Chien, at which place I took the stage coach for Galena, and upon my arrival at Nauvoo presented the documents to Joseph Smith and Hyrum Smith, whom I found together in consultation. And after a hasty perusal, Joseph said to me, "Brother Miller, I perceive the Spirit of God is in the pineries as well as here, and we will call together some of our wise men and proceed to *set up the Kingdom of God by organizing them as* ***princes*** in ***the Kingdom of God***, until the number of *fifty-three* were thus called." (The Diaries and Writings of Bishop George Miller, note 26 to be published in a forth coming issue of *Doctrine of the Priesthood*)

[li]D&C 121:37

[lii]On *February 16, 1847, President Young Stated:* "There are those who want to go by the Twelve to Joseph, & by Joseph between him & God, or the angels who minister to him. Priesthood must be connected— this is why the law of adoption is introduced. If there is a righteous man — God says multiply & replenish the earth. You are the head of the woman & are her god." (Diary of Willard Richards, under date, Church Historian's Office)

On Saturday, January 16th, 1847, President Young made the following statement: "I said some men were afraid they would lose some glory if they were sealed to one of the Twelve, and did not stand alone and have others sealed to them. A Saint's kingdom consisted of his own posterity, and to be sealed to one of the Twelve did not diminish him, but only connected him according to the law of God by that perfect chain and order of Heaven, that will bind the righteous from Adam to the last Saint. Adam will claim us all, as members of his kingdom, we being his children." (*Manuscript History of Brigham Young 1846–1847* 505)

[liii]See "The Apostleship: Apostolic Succession and the Authority of the Quorum of the Twelve", published in *Doctrine of the Priesthood* Vol 7, No. 10, October 1990.

The strength of President Young's position and influence among the Saints was in the Church, not in the Kingdom! In the Church President Young was the chief apostle, but in the Kingdom, he was only one among fifty Princes. For this reason, President Young never called a meeting of the Fifty until nine months after the Prophet's death, on April 4th, 1845. By then President Young held a tight grip on the reigns of Church government, and the minds of the Saints had adjusted to receive him as the Prophet and head of the Church. Only 25 members were present at the February 4th, meeting, which was less than half of the quorum. Just prior to the Prophet's death there were fifty-four members, and as of April 4th, 1845, three had died, two of whom were the Prophet and his brother Hyrum, leaving only fifty-one remaining. In addition to the twenty-five who were present, there were fifteen others whose standing was retained in the Council. But their were eleven others who had difficulty accepting President Young's leadership, and these were dropped from the Council, and in the years that followed ten more who had been members of the Council during the Prophet's lifetime would follow in their wake and in like manner would be dropped from the Council. "The Council of Fifty and Its Members, 1844 to 1945", by Michael D. Quinn, published in *BYU Studies*,Vol. 20, No. 2, Winter 1980, pp. 193–197; see also "The Nauvoo Diaries and Writings of William Clayton", February 4th, 1845, to be published in forth coming issue of *Doctrine of the Priesthood*.

[liv]See note 14. Apostle Lyman Wight wrote the following statement in 1848: "Joseph Smith . . . came to the conclusion that it would be expedient for George Miller and myself [i.e. Lyman Wight], with our families, to come immediately to Nauvoo . . . . Brother Miller returning immediately with this message, we made preparations and landed with our families in Nauvoo about the middle of April 1844. We were kindly received by the Prophet, and introduced into what was then called the Grand Council of the Church, or in other words, the perfect organization of the Church of Jesus Christ of Latter Day Saints on earth. This Council consisted of fifty members, with full authority to build up the Kingdom of God on earth, that his will might be done on earth as in heaven. . . . . .

"Much has been said concerning the Keys of the Kingdom of God; and I appeal to God, men and angels to bear record that Joseph Smith that was of the pure blood of Joseph who was sold into Egypt, established the Kingdom of the Most High God on earth . . . left fifty servants to invite the rich, the poor and noble, even the kings and princes, and governors of the earth to come in, that when he, with Abraham, Isaac and Jacob, together with the Savior shall come on earth again, they may find the whole Israel of God gathered in from the four quarters of the earth, and from the four winds of heaven. And they be seated in the midst and partake of the bread and wine anew, fulfilling the words of the Savior, who said unto his Apostles, I will not partake of this cup with you again, until I drink it with you anew in my Father's Kingdom. . . . . For let all men know most assuredly that the Melchisedec Priesthood . . . has been handed down by lineage throughout all ages, even from the days of Adam. It is but an easy matter for any man, who has received the truth and light of God, in the last dispensation of God on earth, to discover that God has had seven dispensations on the earth; of which this is the seventh; and to each of these dispensations, there has been an Angel or messenger given, each of whom in their turn, have held the keys of their dispensation, which keys are the Melchisedec Priesthood. And we have it no where recorded, that after the death of Peter, these keys were given to any man, until given to Joseph Smith, who was to prune the vineyard for the last time.

I have no knowledge of his having conferred them upon any persons or person; for saith the revelations in the Book of Covenants; "for this anointing have I put upon his [i.e. Joseph Smith's] head, that his blessing shall also be put upon the head of his posterity after him; and

as I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed." . . . . . .

"And to this end I pray, that God in his infinite wisdom may hasten the day, and spend the time, that Joseph's voice may be heard from the heavens, unto his posterity even as David's of old, saying my son build ye an house unto the most High God.

"Then may the Grand Council of heaven, which is established on the earth, including the Twelve Apostles, have accomplished a mighty mission in the earth, come up with their thousands and their tens of thousands to the help of Zion; upholding his posterity, knowing assuredly that this Priesthood is given by lineage; and that a change of this Priesthood would of necessity change the laws and ordinances of God! . . . . .

I would here ask the wise and noble, the professor and the non-professor; from whence do we derive knowledge but by the Melchizedek Priesthood! — And he that hath the knowledge of this Priesthood, and the power thereof will enter into the fullness of the Glory of God. (*An address by way of an Abridged Account and Journal of My Life from February 1844 up to April 1848, With An Appeal to the Latter Day Saints*" by Lyman Wight, in April 1848)

[lv]Apparently, at the General Conference, on October 8th, President Young took the first step in fulfilling this particular part of "Joseph's measures". The following is taken from the *History of the Church*: "President Brigham Young then appeared and proceeded to select men from the high priests' quorum, to go abroad in *all the congressional districts of the United States*, to preside over the branches of the church, as follows: David Evans, A. O. Smoot, Edson Whipple, Harvey Green, J. S. Fullmer, J. G. Divine, J. H. Johnson, Lester Brooks, J. .B. Noble, Rufus Fisher, D. B. Huntington, Joseph Holbrook, John Lawson, Abel Lamb, J. H. Hale, G. D. Watt, J. W. Johnson, L. T. Coons, J. L. Robinson, Howard Coray, M. Sirrine, Pelatiah Brown, Jefferson Hunt, Lorenzo Snow, William Snow, Noah Packard, A. L. Tippets, J. C. Kingsbury, Jacob Foutz, Peter Haws, Thomas Gates, Simeon Carter, Albert Brown, Levi Gifford, Elijah Fordham, Edward Fisher, Franklin D. Richards, Isaac Clark, J. S. Holman, Wandell Mace, Charles Thompson, John Murdock, John Chase, A. L. Lamoreaux, E. T. Benson, Thomas Grover, C. L. Whitney, Addison Everett, Moses Clawson, William Parks, George Colson, H. W. Miller, Isaac Higbee, Daniel Garn, E. H. Groves, G. P. Dykes, Willard Snow, Wm. Felshaw, Winslow Farr, Shadrach Roundy, S. B. Stoddard, E. D. Woolley, Solomon Hancock, Abraham Palmer, James Brown, R. McBride, W. D. Pratt, Martin H. Peck, Morris Phelps, D. McArthur, Archibald Patten, L. H. Ferry, Charles Crismon, Lyman Stoddard, Arnold Stevens, David Fullmer, Joseph Allen, Andrew Perkins, Daniel Carter, Wm. G. Perkins, Graham Coltrin, D. H. Redfield, Titus Billings, Harvey Olumstead, Daniel Stanton.

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but *to go and settle down, where they can take their families and tarry* ***until the Temple is built****, and then come and* ***get their endowments****, and return to their families and* ***build up a stake*** *as large as this*." (*HC* 7:305–307)

It would be interesting to do a study and determine how many of these men became sealed or adopted to the Twelve Apostles.

[lvi]See text between notes 45 and 49.

[lvii]See notes 56 and 58.

[lviii]The following are significant extracts from his trial:

Brigham Young: On Tuesday last, I heard that Elder Rigdon had a meeting the night previous, and had ordained men to be Prophets, ***Priests and Kings***. I concluded to go and see Elder Rigdon, and asked Elder Hyde to go with me. We went into his house, and after the usual compliments, I set down directly opposite him, and took hold of his hand. I looked him right in the face and asked him if he had a meeting last night, here, in which men were ordained to be Prophets, ***Priests*** *and* ***King****s?* He replied, "no, we had no meeting here; had we Brother Soby?"

"Well, did you have a meeting anywhere, Brother Rigdon, in which men were ordained to be Prophets, ***Priests and Kings****?*"

"Well, I don't know; did we have a meeting last night, Brother Soby? Yes, I believe there was one last night; wasn't there Brother Soby, up at your house?"

I saw the disposition of Elder Rigdon to conceal the truth and equivocate, and I determined to know the whole secret. I said to him again, "Elder Rigdon, did you not ordain those men at that meeting last night?"

He replied, "Yes, I suppose I did."

I then asked Brother Rigdon, by what authority he ordained Prophets, ***Priests and Kings****?*

With a very significant air he replied "Oh, I know about that!" . . . . I questioned him till he acknowledged that they ordained men to be Prophets, ***Priests and Kings*** . . . . .

Elder Orson Hyde arose and said: . . . . . There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on . . . . It is known to some who are present that *there is a quorum organized [i.e. the Holy Order] where revelation can be tested*. Brother Joseph said, let no revelation go to the people until it has been tested here. Now I would ask, did Elder Rigdon call ***the quorum*** together and there lay his revelation before it, to have it tested? No, he did not wait to call the quorum. . . . . .

Before I went east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils, "There is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your Endowment before the temple is finished." *He conducted us through every ordinance of the Holy Priesthood,* and when he had gone through with all the ordinances he rejoiced very much and says, "Now if they kill me you have got all the Keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down this Kingdom, as fast as you will be able to build it up;" and now says he, "on your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest a while." Now why did he say to the Twelve, "On your shoulders will this responsibility rest," why did he not mention Brother Hyrum? The spirit

knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils. . . . . .

Parley P. Pratt: . . . . . On Tuesday as has been stated we went to Elder Rigdon's house, when I heard that he had been ordaining men to ***unheard of offices***. These men were in no quorum [that is they were not in the Holy Order], and under nobody's direction, nor authority, but Elder Rigdon's own revelations. . . . . Now brethren it was for this ordaining men to ***unheard of offices*** *in an illegal manner*, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon . . . . .

John Taylor: . . . . . Has he [i.e. Rigdon] sought to build up the Church according to President Smith's order? No. He has been holding secret meetings; *he has ordained men illegally, and contrary to the order of the priesthood;* he has been ordaining men to the offices of *Prophets,* ***Priests*** *and* ***Kings*****;** whereas he does not hold that office himself; who does not know that this is wrong? There is not an officer belonging to the Church but what is acquainted with this fact. *Can a teacher ordain a Priest? Can a Priest ordain an Elder? Can an Elder ordain a High Priest, or any of the former ordain an Apostle? [Or can an Apostle or member of the 1st Presidency ordain a* ***King*** *and* ***Priest*** who has not first been ordained as such himself?] You all know they could not, it is contrary to the ***order of God****;* and yet we find that President Rigdon, a man who ought to know better -- who does know better -- has been ordaining men to office[s] that he does not hold himself: and yet he has come to us with a revelation to lead this Church to the Celestial Kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself *without the accompanying ordinances,* and under the circumstances which he did. There are numbers here who can bear witness to the truth of what I now say . . . . . if we pass over such gross violations of the ordinances of God's house, and such departures from the revelations of God; if such ordinations and organizations are suffered to proceed, we shall, as a people, soon be destroyed. I see men in this congregation who have received illegal ordinations, ordinations imparted through a perversion of the Priesthood, and through the influences of an improper spirit . . . . . .

Heber C. Kimball: . . . Elder Rigdon after he came from Pittsburgh never attended council only when he could not avoid it. He has no authority ***only what he receives from the Church***. If he was one with us, why was he not in our councils? *He was not in the* ***council pertaining to the High Priesthood*** until just before he started for Pittsburgh. Brother Phelps was the means of bringing him in, *but he has not got the same authority as others;* ***there are more than thirty men*** *who have got* ***higher authority*** *than he has . . . .*

Brethren, as it was in the days of Moses, so it is now. When Moses went into the Holy of Holies, he pulled off his shoes; Brother Joseph has passed behind the veil and he pulled off his shoes, and someone else puts them on, until he passes the veil to brother Joseph. President Young is our president, and our head, and he puts the shoes on *first*. ***If Brother Hyrum had remained here,*** *he would have put them on* -- Hyrum is gone with Joseph and is still his counsellor. The Twelve have received the Keys of the Kingdom and *as long as there is one of them left,* ***he will hold them in preference to anyone else*** . . . . [Wilford Woodruff was the last of that 12 to die] There are men here brethren who have got authority, but *we don't want to mention their names*, for the enemy will try to kill them. . . . . .

William Marks: . . . . as respects his [i.e. Rigdon] not presenting his vision or revelation before the ***First Quorum*** [i.e. the Holy Order], I can say, that Elder Rigdon did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the Church he should first present it to that *quorum,* and then if it passed the ***First Quorum****,* it should be presented to the Church. But Brother Rigdon did not know this, for he was only just brought into ***the Quorum*** before he left to go to Pittsburgh . . . . .

I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "Prophet and a Seer and Revelator," and to be equal with him in holding the Keys and Authority of this Kingdom. (D&C 90:6) I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the First Presidency, and I always expected that the quorum would be filled up the same as at the commencement. I always felt that there was a power and responsibility in that quorum which did not exist anywhere else. . . . . .

I have had a conversation with Elder Rigdon and I cannot find that he has committed a crime. The Church has never cut off any person without a crime was proven against him. Now is there a man in the Church who has received the ordination of a *Prophet, Seer and Revelator?* If there is I want to see him. There has men been ordained *Prophets,* ***Priests and Kings****,* but I have never heard of anyone being ordained a Seer and Revelator. I think I am knowing to all the ordinations [(Marks had received his Second Anointing)], but I don't know of a man who has been ordained to the office and calling Brother Sidney has; and if he is cut off, who will we have to obtain revelations? A man must be in possession of this power to be able to ordain a Prophet, and a Seer and a Revelator . . . . .

President Young arose and replied: I feel it a duty to make some remarks in reply to what Brother Marks has said . . . . . Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. *He don't know all the ordinations,* ***nor he won't till he knows something more than the written word.***

. . . . . As has been previously stated, Elder Rigdon was not in our councils before he went away. . . . . As to a person not knowing more than the written word, let me tell you that *there are* ***Keys*** *that the written word never spoke of, nor never will*. . . . . .

Elder Hyde stated that a short time before the difficulties, President Joseph Smith in one of their councils, told the Twelve that he had given them all the Keys and ordinances which had been committed to him." (TPBY 1:9/8/44; see also *Doctrine of the Priesthood* Vol. 7, No. 12, December 1990)

[lix]D&C 107:90; 124:140

[lx]The following is taken from the *History of the Church* under date of May 2nd, 1835: "President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. . . . . No standing High Council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established only in Zion, or one of her stakes." (*HC* 2:220; *TPJS* 74)

[lxi]D&C 107:97

[lxii]D&C 107:34, 38; 124:139

[lxiii]D&C 102; 107:36–37

[lxiv]D&C 107:26

[lxv]In process of ordaining them he ordained them Apostles, and then established them in rank above the High Priests, which would soon create a broil between the High Priests and Seventies as to which office was higher. The revelations are clear that a Seventy is an Elder, whose basic responsibility is to travel and preach the Gospel. The calling of a High Priest is above that of an Elder, but not necessarily when endowed anointed and ordained as a King and Priest.

[lxvi]President Young here speaks of the Royal Priesthood which is given in the Endowment and Second Anointing.

[lxvii]Seventies Record Book B, p. 31, Church Historian's Office.

[lxviii]See note 62.

[lxix]*Bishop George Miller tells of the Saints receiving an Endowment of the "Royal Priesthood" from "under the hands of the Twelve Apostles" in the following words:*

"In the course of the winters of 1845 and 1846, at the instance of Brigham Young, H[eber] C. Kimball and Willard Richards, and others of the quorum of the Twelve, it was agreed upon by them in council that brethren who had been faithful in paying their tithing and could produce the proper vouchers that they have paid a full tithe of all their property, should receive an ENDOWMENT OF PATRIARCHAL PRIESTHOOD, under the hands of the twelve Apostles so soon as the upper room of the Temple could be fitted therefore, and tithe gatherers were sent in every direction. Consequently there was an immense sum of money and property paid in, and the rooms in the Temple were fitted up and the promised endowment began in the latter part of December, or there abouts, and was continued from day to day until in February, 1846." (The *Diaries and Writings of Bishop George Miller . . .* see Millers July 1st, 1855 letter, to be published in a forthcoming issue of *Doctrine of the Priesthood*)

[lxx]In an article written for the purpose of halting William Smith's attempt to take over the Church, Apostle John Taylor wrote the following: "The Twelve are commanded to ordain evangelical ministers in all large branches of the church ***abroad***, and ***who has charge over them***, the patriarch? No. ***Those who ordained them***, and to whom is committed the power and authority to regulate all the affairs of the churches abroad." In driving his point further, Taylor continued: "Again, who ordained Father Smith to the office of patriarch? His son Joseph: and Father Smith ordained Hyrum, and the Twelve (of whom Br. William is one) ordained him [i.e. Br. William]. — Who are appointed to ordain evangelical ministers? (See page 104 D.C. [i.e.D&C 107:39]) Can a stream rise higher than its fountain? No. Says Paul, "verily the less is blessed of the better." (*Times and Seasons* Vol. 5: (June 1st, 1845) 921, 922

[lxxi]See notes 8, 10, 11, 15, 30; Stenhouse here alludes to the "Law of the Fulness of the Priesthood" from the perspective of an apostate. Be it remembered that the covenant is entered into in the spirit of Christ-like love and free agency. It is the giving of ones self out of love, through choice and desire, not through fear and intimidation as in the case of slavery and servitude. But once the wellsprings of love dry up, the Celestial motive and insight is replaced with anger and contempt and finally with bitterness and hatred, in which case the apostate is well on the road to Perdition! It is this last feeling, which more than any other is the qualifying factor for the Kingdom of Darkness! Hence, where much is given, much is expected!